THE SICKE MANS SALVE,

Wherein the Faythfull

Christians may learn both howve to behaue themselues patiently & thankfully *in the time of sickness, and also* vertuously to dispose their temporall goods and finally to prepare themselues gladly and godly to dye.

E. 15. 64

Made by Thomas Beacon.

MATH. 11.

Come vnto me all ye that are sicke and diseased, and I will comfort you.

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THOMAS BECONVS SACROSAC
TÆ THEOLOGIÆ PROFESSOR.

Ora expressa vidis, vivos imitantia vultus,
Quod potuit calamo Pictor, & arte vidis:
Mentis, quam nullus potuit tibi reddere Pictor,
Effigiem, scriptis præbuit ipse suis.

236; 99

TO THE RIGHT worshypfull Mayster

Basil felding Esquire, Thomas Becon vvisheth the fauour of God, continuall helth, and prosperous felicitie.

CHrist our Lorde and Sauiour, considering what & howe great carnal securitie and fleshly quietnes, raigneth in mortall men of al ages: yea, and that in them that profes godlines, that is, Christians, which by their profession are dead vnto the worlde, and haue their life hidden with *Christ* in God, in so much that they being occupyed about vvorldly and transitorye thinges, which soon perish and come to naught, do vtterlye neglect the thinges that appertayne vnto the saluation of their soules: in manye places of hys holy Gospel, admonisheth vs to watch, and to make prouision for our later end, least we be found vnready vvhen vve shall be called out of the worlde. In the Gospell of blessed *Mathew*, hee hath these vvords vvatch, for you knovv not vvhat houre the Lorde vvill come. Of this be yee sure, that if the goodman of the house knevv vvhat houre the theefe vvould come, he vvould surely vvatch, and not suffer his house to be broken vp. Therefore be also ready. For in such an houre as ye thinke not, will the sonne of man come. In Saint. *Markes* Gospell also he saith: vvatch for yee knovve not when the mayster of the house vvill come, at euen or at midnight: or at the cock-crovving or in the dayvning: leaste if he come

Col. 3.

Math. 24.

Mark. 13.

ſodēly, he find you ſleping. And that I ſay vnto you, I ſay vnto all: vvatch. Yea take hede, vvatch & pray, for ye knovv not when the time is. Againe in the Apoc. 16. Reuelation of bleſſed *Iohn*, he ſayth: Behold I come as a theefe. Bleſſed is he that vvatcheth and keepeth his garments, that he vvalke not naked, and men ſee Apoc. 22. his filthines. Item behold I come ſhortly, & my reward is with me, to geue euery man according as his dedes ſhall be. The holy Apoſtle S. *Paule* likevvyſe exhorteth vs that vve ſlepe not as others do, but that we vvatch and be ſober, neither that wee fall into fleſhly quietnes, promiſing our ſelues long life, helth, and reſt in this worlde, leaſt ſodayn deſtruction fall vpon vs. For the day of the Lord (ſaith he) ſhal come 1. Theſſ. 5. euen as a theefe in the night. Certes our mortal ſtate declareth euidently, that we be ſo bound vnto death, that vve are not certayne of our life not one houre. Out of hand may death oppres vs, for any certaintie that vve haue of the contrarye. VVhat thing is your Iam. 4. life, ſaith S. *Iames*? It is a vapor that appeareth for a little time, and then vaniſheth avvay. My dayes, ſaith Iob. 9. *Iob*, are more ſvvyft then a runner, yea they are paſſed away as the ſhips that be good vnder ſayle, and as the Egle that flyeth vnto the praye. Agayne hee Iob. 14. ſayth. Man that is borne of a woman, hath but a ſhort time to liue, and is full of miſery. He commeth vp, and is cut dovvne like a flower. He flyeth as it were a ſhadovve, and neuer continueth in one ſtate. Eſa. 40. The Prophet alſo ſaith: All fleſh is graſſe, and all the glorye thereof, is as the flower of the field. The gras is vvithered, the flower faleth avvaye: Euen ſo is the people as gras, when the breth of the Lord bloweth vpon them. Thus ſee vve the miſtery, vanity, and

ſhortnes

shortnes of our mortall life paynted out before our
eyes, and that these thinges are true, dayly experi-
ence proueth. Notvvithstanding such is our blinde-
nes, fondnes, and madnes, that vve vtterly forget the
vncertaynty of this our wretched and short life, and
promise our selues the florishing yeares of *Nestor*, or
the long life of *Methusaleth*: vve may righte vvell be Gen. 5.
likened to that vngodly rich man, of whom we read
in the Gospell of *Luke*, vvhich made prouision for a Luke. 12.
great number of yeares, promising him selfe long to
haue, vpon the face of the earth, and forgetting him-
selfe to be mortall, and bound vnto death. But vvhen
he thoughte least of death, and vvas most busily oc-
cupied in getting and gathering togither the goods
of the worlde, God sayde vnto him: thou foole thys
nighte vvill they fetch avvay thy soule againe from
thee. Then vvhose shall those thinges be, vvhich thou Psal. 39.
hast prouided. The Psalmograph sayth: He heapeth
treasure vpon treasure, and yet knovveth he not for
vvhom he gathereth it. After this sort do we behaue
our selues at this day. VVe moile and turmoile our
selues in studying and deuising howv vve may come
by the giftes of glasly fortune. VVe refuse no paines,
no labours to become riche and vvelthy in worldly
goods. Yea so blinded are our harts that the nerer we
approach vnto the end of our life, the more study-
ous, carefull, and diligent are vve to get the substance
of the vvorld. VVe remember not this saying of the 1. Tim. 6.
holy Apostle: Godlines is great riches, if a man be
content vvith that he hath. For we brought nothing
into the vvorld, neyther may vve cary any thing out.
But vvhen vve haue foode and rayment, let vs ther- Psal. 33.
vvith be content. The holye scripture calleth vs

ſtraungers and pilgrimes in this vvorld, and declareth that vve haue here no continuing citie, but vve
1.Pet.2. ſeeke one to come. Notvvithſtanding as though there were none other life after this, or els as though vve ſhould for euer here remayne and neuer depart, vve trauell about the getting of vvorldly ſubſtance.
Heb.13. All (as the Prophet ſaith) euen frō the lovveſt vnto
Iere.8. the hyeſt, ſet their mindes on filthy luker. They are
Eſa.56. ſhamnles dogs, that be neuer ſatiſfied, hereto agreeth the ſaying of the Apoſtle: All ſeke their ovvne
Phil.2. aduantage, and not that vvhich ſhoulde ſet forth the glory of Ieſus Ghriſt. And as in coue touſnes, ſo likevviſe in all other abhominable ſinnes do vve moſte vvickedly vvalke. And all thinges come to paſ, becauſe vve remember not the ſhortnes of this life, and forget our later end. This the vviſe man conſidered
Eccle.7. right vvell, vvhen he ſaith: VVhatſoeuer thou takeſt in hand, remember thy end, and thou ſhalt neuer do
Deut.32. amis. Moyſes alſo ſaith: O that men would once be vviſe and vnderſtand, and make prouiſion for theyr later end. Ther is not a ſtronger bytte to brydle our carnall affects, nor a better ſcholmaiſter to keepe vs in order, then the remembraunce of our later ende, then to remember that vve ſhall not alvvay here remayne, that vve are but ſtraungers and pilgrimes in this world, that we ſhal leaue behind vs, what ſoeuer wordly ſubſtance we haue here, either painfully gotten, or carfully kept, that vve ſhal dye the death, that vve ſhall appeare before the iudgemente ſeate of Chriſt, and receaue according to the vvorkes which vve haue done in this life, eyther euerlaſting glorye, or perpetuall payne. But theſe thinges ſeke vve no to remember, but rather to forget, and therfore falt

vvel

vve fall into all kind of vngodlines, and diſſolution of lyfe. And vvhen the time commeth, that God viſiteth vs vvith ſicknes, or other vviſe plageth vs for our euill behauiour, then doe vve not prepare our ſelues vnto the Cros, as vve oughte, ſubmitting our ſelues to the good pleaſure of God, and being contented patiently and thankefully to receaue vvhatſoeuer is laide vpon vs, at the appointment of God, but vve rather murmure and grudge agaynſt God, and vvith vnvvillyng harts, ſuffer that louing viſitation of God, almoſt vviſhing that there vvere no God to plague and puniſhe vs, but that we mighte here liue continually, and goe forth to ſinne freely, and vvithout puniſhment. And vvhen death approcheth, and no remedy can be found againſt the violence hereof, then do the vngodly and wicked liuers behold the miſerable face of their conſcience, which preſenteth vnto them nothing but ſinne, the vvrath of God, hell fyre, and euerlaſting damnation, begin to deſpayr, and ſtraighe yeld themſelues, to the pleaſure of Sathan: to be for euer and euer tormented in that lake that burneth vvith fire & brimſtone, themſelues, their ſoules and conſciences conſenting and aſſenting thereunto. For what other end can be looked for of a vvicked and vngodlye lyfe? Is it to be thought, that he which thorow ſinne hath ſerued the deuill all the time of his life, can at his latter ende looke for the inheritance of euerlaſting glory, wherevvith God revvardeth them that paynfully labor to ſerue him in holines and righteouſnes all the dayes of their life? S. Paule ſaith: So run that ye may obteyne: that is to ſaye, ſo trayne your life in all godlynes and vertue, to the vttermoſt of your povver

Apoc. 21.

1. Cor. 9.

vvhile

while ye liue in this vvorld, that after you haue finished your course here, ye may enioy the glorious reward of eternall life. A corruptible crovvne is not obteyned vvithout great paynes taking, and shall we looke for an euerlasting crowne, by leading an vngodly and vvanton life? No man is crovvned, saith the Apostle, except he fight lavvfully. In this vvorld therefore, wherein our life is nothing but a knighthode or vvarfare, must we lavvfully valiently, and mightely fight & striue against our enemies, the deuill, the vvorld, and the flesh, and by feruent and diligent prayer vnto God, so tryumph ouer them thorovv the helpe of our grand captain Christ, that vve may haue a glorious spoyle of our enemies, and garnish our selues vvith all kinde of victorious and royall robes, I meane, all good vvorkes and godly vertues. VVhere such a lyfe is led, ther must a good ende be, an euerlasting life may vvith a free conscience and assured hope be looked for. And to bring this to pas, vvho laboureth not to the vttermost of his povver, namely if he be of God, and looketh for a better and more blessed life after this? Hovv we should fight agaynst our aduersaries, and lead a good lyfe in this vvorld, I haue declared aboundantly heretofore in many of my bookes. In this treatise, vvhich I haue nowe in hand, entituled THE SICK MANS SALVE, my mind is to shevv vnto faithfull Christians, hovve they ought to make prouision for their latter end, that they may depart in the faith of Christ and be of the number of those, of vvhom it is vvritten: Blessed are the dead vvhich dye in the *Lord*, Agayne: Precious in the sight of the *Lord* is the death of his Saintes. For vvhat should it profit a man to win

1. Tim. 3.

Iob. 7.

Apoc. 14.

Psal. 116.

all

all the vvhole vvorld, if at the laſt he loſeth his ſoule? Math. 6.

1. Therfore in this my vvork I haue declared firſt of all, hovv the faithfull Chriſtians ought to behaue theſelues patiētly & thankfully in the time of ſickneſs

2. Secondly, hovv they ſhould vertuouſly diſpoſe their temporall goods.

3. Thirdly, after vvhat maner they ought to prepare them ſelues, gladly and godly to dye.

4. Finally, I haue enterlaced many comfortable exhortations vnto the ſicke, and diuers godly and neceſſary prayers, ſome to be ſayde of them that lye ſicke, and ſome of other, for ſuch as are diſeaſed.

Contentes of this booke.

This treatiſe, after that I had finiſhed it, calling to remembraunce hovve greatly I am bounde to your right vvorſhipfull Mayſterſhip, conſidering alſo your moſt hartye zeale, and feruent affection towarde the the true and Chriſtian *Religion* (all ſuperſtition and Papiſtry layd aſide) I thoughte it my bounden dutie to ſend vnto you, as a teſtimony of my good vvill and thankfull hart tovvard you, moſt entirely deſiring you to except and take in good parte this my little gifte, although much more baſe then it may ſeme in anye parte vvorthy to recompence the leaſt poynt of your vnfayned frendſhip, diuers vvays hertofore declared vnto me. God preſerue your Right VVorſhipfull Maiſterſhip, vvith the moſt vertuous Gentlevvoman your vvyfe, all your godly Children in continual health & proſperous felicitie. Amen.

(.·.)

THE SICKE MANS SALVE.

Philemon, Eusebius Theophilus, Christopher, and Epaphroditus the sicke man talke togither.

Philemon.

OH, full truely it is sayde of the holy man *Iob*, that noble mirror of perfecte pacyence: *Man that is borne of a woman, hath but a short time to liue, & yet in the time that he liueth, he is replenished with many miseries. He cometh vp and wethereth away agayne like a floure. He flyeth as it were a shadowe, and neuer continueth in one state.* It is not yet two dayes since I sawe my neighbour *Epaphroditus* (as me thought) well and lusty, yea and in perfect health: And behold he sent vnto me euen now, his Seruant *Onesimus*, that I woulde come vnto him with all expedition, all other busines set a part, if I euer intended to see him a liue. O good God what a Iob.14.

world

world is this? Ah most louing Christ what a sodayn change is this? Our life is not without a cause compared of the holy Apostle S. *Iames*, to a *vapor, which appeareth for a little time and then vanisheth away*. Who will truste a life so frayle so transitory, so bond vnto mortalytie?

Iam. 4.

Who can iustly perswade himselfe to liue many yeres in this world, seing that in it so sodainly health is turned into sickenes, strength into weaknes, ioye into sadnes, comfort into desperation, life into to death? The *Rich-man* perswaded himselfe þ he should liue long in this world (as blessed *Luke* declareth in his holy Gospell) when he sayd considering the great aboundance of his reuenewes that came yearely in. *What shall I doe, because I haue no rowme, where to bestow my fruites? This wil I doe, I will destroy my Barnes, and build greater and therein wil I gather all my goods that are growen vnto me, and I will saye vnto my soule: Soule thou hast much goodes layed vp in store for many yeares, take thyne ease, eat, drink, be mery. But God sayd vnto him: thou foole, this night wil they fetch away*

Luke. 12.

thy

thy soule agayne from thee: then whose shall those things be which thou hast prouided? The continuaunce of our life is not certain, so much as one houre, neyther is any man able to say: *I shall liue till to morowe.* For albeit nothing is more certayn then death: Yet is nothing more vncertayne then the houre of death.

It shall therfore become al Christiã men that tender their owne health, diligently to marke, and continually to remember this frendly admonition & louing watch word of our Lorde and Sauiour Christ Iesu. *Watch (sayth he) for you know not what houre our Lord will come. Of this be ye sure, that if the goodman of the house knew what houre the theefe would come, he would surely watch, and not suffer his house to be broken vp.* Therefore be ye also ready, for in such an houre as ye think not, will the *Sonne of man* come. Agayn he saith: *Watch, for ye know not when that maister of the house will come. Whether at euen or at midnight, whether at the Cock-crowing, or in the dawning. Least if he come sodenly he find you sleeping. And that I saye vnto you, I say vnto* Math. 24. Math. 13.

all.

all, watch. Also in an other place he saith
Apo.16, Behold I come as a theefe. Happy is he
that watcheth, and keepeth his garments
least he walke naked: and men see his fil
thines. Ah Lord God: Not yet two
dayes past wholl, & strong, and now sick
and weak? O the vnstedfastnes of mans
life. Whom would not this prouoke to
watch, and to consider his later end? As
Deut.32. the godly man *Moyses* admonisheth say
ing, Ah, Would to God men would be
wise & vnderstand: And make prouision
for their later end. So should neither sick
nes nor death, be sodayn vnto them. So
shoulde all dissolutnes of life be reiected,
and godlynes of conuersation embraced
as the wise-man saith. *In all thy works*
Eccle.7. *remember thy latter ende, and thou shalt*
neuer sinne. I desire much to visite my
neyghbour *Epaphroditus*, according to
his harty request, and to comfort him in
these his payns, and to instruct him how
he ought both patiently & thankfully to
beare this Crosse of sickenes, which God
hath layd vpon him: But I wish greatly,
to haue the company of my old familiars
and approued frends, *Eusebius, Theophi.*

and

and *Christopher*. I sent my Sonne *Theodore*, and *Rachel* my daughter for them. I much maruail of their long tariance. But be hold where they come. Neighbors, and Frendes, welcome.

EVSEBI. We reioyce to see you in health. Thanking you heartely for the louingkindnes which heretofore many times you haue shewed vnto vs: but wherfore I pray you haue you sent for vs?

PHI. Haue ye not hard how our neighbor *Epaph*. is greuously vexed wt sickness.

THFOPHI. Is your neighbour *Epaphroditus*. sicke?

PHI. He is sicke and that very sore.

CHRI. Sory am I to heare this.

PHILE. We are in the Lordes hand as the Clay in the Potters, to doe with vs whatsoeuer his good pleasure is. Therefore let vs not beare heauely this worke of God in our neighbour least we seeme to striue againste his godly will, seeing we vse dayly to pray. *Thy will be done in earth as it is in heauen*. Hauing also an example of our Sauiour Christ, which prayed vnto his heauenly Father on this maner: *Not as I will but as thou wilt*. Iere.18. Mat.6. Mat.26

wilt, O Father.

EVSEB. Howe long hath our neighbor *Epaphroditus* bene sicke?

PHILE. Not yet two dayes.

THEOPHI. I much marualle of his sodayne sicknes.

PHILE. It is no maruill at all seing sicknes followeth healch, and death life, as the shadow accompanieth the body. Ye know Neighboures, how charitable a deede it is to visit the sicke, and to comfort the diseased. It is one of those workes which being done in the faith of Christ: shall be rewarded at the last day in the face of the whole worlde, with the inheritance of ỳ Heauenly kingdome, as ye may see in the Gospell of blessed *Mathew*. *I was sicke and ye visited me, saith our Saviour Christ.* The wise-man also saith: *Let not them that wepe, be without comfort, but mourne with such as mourne. Let it not greeue thee to visite the sicke, for that shall make thee to be beloued.*

Math. 25.

Eccle. 7.

CHRISTO. This saying differeth not much from the saying of S. *Paule*. *Reioyce with them that reioyce, and weepe with them that weepe. Be of like affection*

Rom. 12.

affection one to another.

PHILE. Let vs therfore goe, and visit our sicke neighbor *Epaphroditus*, & comfort him with the heauenly consolation of the holy Scriptures, that he may beare this his sickenes both the more patiently & thankfully. For to this end did I send for you, that we should goe togither vnto him, and so comfort him.

THEOP. We wer to much vnkind and vnworthy the name of Christians, yea of men, if we should disdayne to accompany you, going aboute so godly a matter.

PHILE. Well, then let vs go. For as the Preacher saith. *It is better to goe into an house of mourning, then into an house of banqueting*: For there all men be admonished of their later end, and the liuing considereth what afterwarde shall become of them. I praye the Lorde our God that we may finde him at our comming in his whole mind and perfect memorye. Eccle. 7.

EVSEBI. I beseech the Lorde our God also, that his paynes be not so outragious that when we come he haue no

mind to heare what shall be sayd to him, so shall our labour be lost.

CHRISTO. Gods will be done in all thinges.

PHILE. We will do our duety, let God worke his pleasure. Now are we at the house: I will be so bold neighbours, as to lead you the way.

THEO. I pray you go Sir, we will follow.

Iere.20. *EPAPH.* Oh, cursed be the day wherein I was borne. Unhappy be the day wherin my mother brought me forth. Cursed be the man that brought my Father the tydinges to make him glad, saying: thou hast gotten a Sonne. Let it happen vnto the man, as vnto the cities which the Lord turned vpsidowne. Let him heare crying in the morning, and at noone day lamentable howling. Why slewest thou not me as soone as I came out of my mothers wombe? Oh, that my mother had bene my graue her selfe, that the birth might not haue comen out, but remained stil in hir. Wherfore came I forth of my mothers wõbe? To haue experience of labour & sorow? Ay how sick

Gen.10.

am I? My strength is gone, my sighte
faileth me, my tongue foultreth in my
mouth, my hands trẽble & shake for pain,
I cannot hold vp my head for weaknes,
If I attempt eyther to stand, or to go,
my legs fall downe vnder me. No part of
my body doth her right office, my memo-
rye is past, my senses fayle me. What-
soeuer I tast is vnpleasãt vnto me. What
other thing am I thẽ a dead corps brea-
thing? For my skin vpõ me is turned to Iob. 30.
black & my bons are dried vp w̃ heat. Ye
miserably am I tormẽted, & all togither
weary of my life. What can be plesãt vn-
to me but prẽsẽt death? Ah, wo worth the
time þ euer I was borne. O þ some Hill
might fall down & ouer whelm me, þ I
might shortly be rid out of this payne.

PHI. O Lord god good neighbor, these
be words proceding rather frõ a desperat
hart, thẽ frõ a patient mind. But why doe
we cease to go in? The father of mercy, &
God of all consolatiõ be prẽsent with vs.

THEO. Amen.

PHI. Peace be vnto this house, & to
so many as loue þ Lord Iesus vnfainedly

EPAP. O mother alas that euer thou Iere. 15.

didst beare me. Alas, why dyed not I in
Iob.3. the birth? Why dyd I not perishe as
soone as I came oute of my Mothers
wombe?

PHILE. Neighbour *Epaprboditus*,
God giue you a patient heart, a quiet
and contented mind. According to your
request I am come vnto you with cer-
tayne of my Neighbors, being very des-
rous to see you: And notwithstanding,
not a little sory to behold you in this case:
Not that you are visited of God with
sicknes, but that you so impatiently take
this louing visitation of God, whiche
chanceth vnto you, not for your hurt and
destruction, but for your commodity and
saluation.

EPAPHRO. Welcome, welcome
Iob.10. neighbors all. O how sicke am I. *Oh
that the end of my life were at hand. It
greeueth my Soule to liue. All ioyes is gone
with me.* This sicknes hath vtterly mar-
red me.

PHILE. Saye not so neighbour
Epaphro. Yea rather think that this your
sicknes is the louing visitation of God.
And bringeth (although to the bodye

weaknes

weaknes and trouble) yet to the soule health and consolation.

EPAPHR. Gods louing visitation.

PHILE. Yea neighbor Gods louing visitation. For so are we taughte by the word of God. God him selfe saith, *as many as I loue I rebuke, and chasten.* The wise-man also saith. *My Sonne, despsie not the chastening of the Lorde. Neither faynt when thou art rebuked of him: For whom the lord loueth, him he chastneth and yet delighteth he in him as a Father in his owne sonne. What Sonne is he* (saith S. Paule) *whome the father chasteneth not? If ye be not vnder correction (wherof all are partakers) then are ye Bastards and not Sonnes.* Pro. 3. Heb. 12

EPAPHRO. There is no Father that so handleth his Son as I am handled. Oh what a change is this? yea and that within two days. For from gladnes to sorow, from pleasure to payne, from health to sicknes, from quietnes to trouble, from strength to feeblenes, yea in manner from life to death, am I sodaynlye fallen. O miserable Wretche that I am.

PHILE. No maner of chastning for the present tyme, seemeth to be ioyous, but greeuous, (as the Apostle saythe)
Heb.12. Neuertheleſſe afterwarde it bryngeth the quiet fruite of righteouſneſſe vnto them whyche are exercyſed thereby.
Iam,1. *Bleſſed ys the man* (sayth S. *Iames*) *that ſuffereth temptation: for when hee is tryed, hee ſhall receyue the crowne of life, which the Lord hath promiſed to them that loue him.*

EPAPHR. We thought I was in case good inough before I was oppreſſed with this ſickenes. For then I liued pleasantly, but nowe I lye here weeping and mourning, and full of ſorow and care.

PHILE. This is the iudgement of
Gal.5. the fleſh, whiche euer lusteth againſte the ſpirit. Agaynſt ſuch careles fleſhly liuers heare what our Sauior Christ sayth: *Wo*
Luke.6. *be vnto you that are rich, for you haue your conſolatyon. Woe be vnto you that are full, for yee ſhall hunger. Wo be vnto you that now laugh, for ye ſhall wayle, and weepe.* Heare what he saith on the contrarye parte. *Bleſſed are they that mourne,*
Mat.5. *for they ſhall receue comfort.* And alſo in

in an other place he sayth. *Verely, verely, I saye vnto you, yee shall wepe and lament, but contrary wise, the worlde shall reioyce, Ye shall sorrowe, but your sorrowe shall be turned into ioye.* The blessed Apostle sayeth also: *If we be dead with Christe, we also shall live with him. If we suffer with him, we shall also raigne with him.* Iohn.16. 2.Tim.2.

CHRIS. Brother *Epaphroditus* the way to enter into glorye, is the Crosse. For by that way dyd our elder Brother Christ enter into the kingdom of his Father. And the blessed Apostle saith: *By many tribulations muste we enter into the kingdome of God.* Luke.24. Actes.14.

EPA. What mean you by the crosse?

CHRI. Temporall affliction, as penury, hunger, euil report vndeserued, persecutiõ, prisonmẽt, losse of goods sickness, and whatsoeuer mortifieth the Old-man. VVhat the crosse is.

EPAP. I cannot eally be perswaded, þ these things are sẽt of God to such as he loueth: but rather to such as he hateth,

CHRIS. Not so neighbor *Epaphro.* For the righteous and godly taste more of the Crosse in this worlde, then the wicked and vngodly. *Abel, Iacob, Ioseph,*

Moyses, Dauid, Helias, Zachary, Ieremy, Miche, Iob, Toby, Iohn Baptist, Stephen, Paule, Iames, Peter, with many other who were the chosen people and frendes of God, were not free from the Crosse: in so much that many of them were most cruelly put to death, whereas the wicked worldlinges liued in all pleasure, and had al things according to their hartes lust.

EVSEBI. This is also proued true by the saying of our Sauior *Christ: Ye shall weepe and lament* (saith he) *but contrariwyse the worlde shall reioyce.* And the *Apostle* saith: *All that will liue godly in Christe Iesu, shall suffer persecution.*

Iohn. 16.

1. Tim. 3.

1. Pet. 4

Hetherto pertayneth the saying of S. Peter: *The tyme is come that iudgement muste begin at the house of God.* If it first begin at vs what shall the end of them be which beleeue not the Gospell of God? And if the righteous scarcely be saued: where shall the vngodly and the sinner appere? Wherefore let them that are troubled according to the will of God commit their soules vnto him with well doing as vnto a faithfull creator.

PHILE.

PHILE. This thing can by no meanes better be perceiued then by conſidering the hyſtory, which bleſſed *Luke* telleth in his Goſpell of that vnmercifull *Rich-man*, and of poore *Lazarus*. The rich *Glutton* was Gods enemy & an aduerſary to all good men, vnkind, churliſh, and vnmercifull, and yet how pleaſantly and welthily liued he all his life time? We do not read that he taſted any thing at all of the Croſſe, but that he was rich, welthy, gallantly appareled, fared daintely euery daye, and liued in all kind of pleaſure according to his harts luſt, and yet the end of him was euerlaſting damnation that this ſaying of our Sauiour Chriſt might be found true. *Wo be vnto you that are rich, for you haue your conſolation. Wo be vnto you that are full, for ye ſhal hũger. Wo be vnto you that now laugh for ye ſhall wayle and weepe.* Contrariwiſe *Lazarus* being Gods freende (and deerely beloued of God) was plagued with pouerty, hunger, thirſt, cold, nakedneſs, ſores, ſicknes, and diuers mortall diſeaſes, which neuer departed from him ſo long as he liued: and notwithſtanding

Luke 16.

Luke 6.

both

both patiently and thankefully did he beare his Crosse euen vnto the death: being perswaded that prosperytye and aduersity, life and deth, pouerty, & wealth are of God, and therfore immediatly after his departure out of this worlde, he was receiued into euerlasting glory. This history Brother *Epaphro.* declareth euidently that sickneſſe or trouble sent of God vnto the godlye, is not a token of Gods wrath & heauy displeasure, but rather a sure argument and manifest signe of his good will loue & fauor toward vs. *Blessed is he* saith the Psalmographe, *whom thou (O Lord) nourterest.* Psal.94.

Again he saith: *It is highly for my welth that thou (O Lorde) haste corrected me, that I may learne thine ordinances.* Psal.119.

Hereto agreeth the saying of Saynt *Paule: When we are iudged of the Lorde, we are chastened, that wee ſhoulde not be condemned with the world.* 1.Cor.11. In the History of *Iob.* it is also written: *Blessed is thee man whom God punisheth.* Iob.5.

Therfore refuse not thou the chastning of the almighty. For though he maketh a wounde, he giueth a plaster: thoughe he smite,

smite, his hande maketh hole agayne,
GOD is faythefull saithe the Apostle 1.Cor.10
which will not suffer you to be tempted aboue your strength: but shall in the mideſt of the temtation make away that 2.Cor.1.
ye may beable to beareit.
For he is that Father of mercyes and
GOD of all consolation, which comforteth vs in all our troubles, which knoweth also howe to delyuer the godlye out of temptation. All theſe tertes 2.Pet.2
borowed out of the holye Scriptures
& many other, do euidently declare, that
the crosse is laid vpō the godly at Gods
appointment, and that not for their hurte
and destructiō, but for their health & salua
tion. *For though our outward man periſh,* 2.Cor.4.
yet the inward man is renued day by day.
For our troubles whiche are shorte and
light, prepareth an exceeding & an eter-
nall waight of glory vnto vs, while wee
take not on ꝑ thinges whiche are seene
but on the things which are not seene. For
the thinges which are seene, are tem-
porall, but the things which are not seene 2.Pet.2.
are eternall.

THEO. Our elder Brother Christe,
which

which did neuer commit sinne, and in whom no guile nor deceit was found, entred not into glory but by the Crosse as the *Apostle* saith: We see that Jesus for the suffering of his death, was crowned with glory and honor. Therfore may not we looke to posses the inheritance of the heauenly kingdome by lyuing all in pleasure, health, ioy, and worldly felicitie: but rather by suffering the Crosse that is laid vpon vs at Gods appoyntment, both patiently and thankfully. For the Disciple is not aboue his maister, nor the seruant aboue his Lorde. It is enough for the Disciple that he be as his Maister is, and that ꝑ seruant be as his Lord. Whosoeuer beareth not his Crosse, and commeth after me: saith our Sauior Christ, cannot be my disciple.

Heb.2.

Mat.10.

Luke.14.

CHRI. In the Reuelation of blessed Iohn we read, *That they which were arrayed with long white garments, and are continually in the presence of the seate of God and serue him daye and nighte in his temple: came out of great tribulation.*

Apo.7.

PHILE. It is truth. For such are most meete for the kingdome of God: neyther

neither can the voluptuous worldlinges be partakers of the heauenly inheritance, which in this world tast of no Crosse, but liue in all pleasure, after the desire of the flesh. It is not possible that a man may liue here pleasantly with the world, and afterward raigne gloriously with Christ: for the frendship of the world is enmitie with God. Who soeuer will be a frend of the world, is made the enemy of God. Iam.4.

For what felosship hath righteousnes with vnrighteousnes? or what company hath light with darknes? Or what concorde hath Christe with Belial? Eyther what part hath he that beleueth, with an Infidel? 2.Cor.6.

Worldly ioy & eternall felicitie cannot agree togither. Therfore, who soeuer is free from the Crosse in this worlde, he hath no part in the Kingdome of Christe and of God. So that you neighbour *Epaphr.* haue a great occasion to thanke the Lord our God, that it hath pleased him to remember you with his louing visitation, and thorowe this sickness to declare his good and fatherly will towarde you. For by laying his Crosse vpon you, he prouech you whether you be constant

in

in your faith and profession or not, and whether you will patiently and thankefully beare this his working in you, which is vnto your euerlasting saluation or not: And after this manner doth God handle all suche as hee receaueth vnto glory as the wise-man saith: What soeuer happeneth vnto thee receaue it: suffer in heauinesse, & be patient in thy trouble. Eccle.2. *For like as Golde and Siluer are tryed in the fyre: euen so are acceptable men in the Fornace of aduersitye.* Eccle.27. Agayne he sayth: *The Ouen proueth the potters vessel: so doth temptation of trouble try righteous men:* Likewise sayd Raphael the Archaungell vnto *Toby:* Tob.12. *Bycause thou was accepted and beloued of God it was necessary that temptation should try thee.* And as *Moyses* said vnto the children of *Israell. The Lord your God proueth you, to wit, whether ye loue the Lorde your God with all your hart and with all your soule.* Deut.13. S. Peter also sayth: 1.Pet.1. *Ye are nowe for a season in heauinesse through manifold temptations, that the tryall of your faith being much more precious then golde that perisheth, and yet is tryed by fire, might be*

found vnto prayse, glory, and honor at the appearing of Iesus Christ.

EPAPHR. This comforteth wel my weake mind to heare you out of the word of God (neighbor *Philemon*) þ this sickenes which I now suffer is the louing visitation of God, & a token of Gods good will toward me: agayn, that the faithful and freendes of God are in this worlde subiect to the Crosse, more then þ vnfaithfull and enemyes of God.

PHI. I am hartely glad to heare you so say. And doubt you not but þ thys your gentle God and louing father, will turne this your sorrowe vnto your greate comfort. For he is a faithful God. *Which will not suffer you to bee tempted aboue your strength: but shal in the midst of the temptation make a waye, that ye may bee able to beare it.* as the Psalmist saith: *His wrath endureth but the twincklyng of an eye, and in his pleasure is lyfe. Heauines may endure for a night but ioy cometh in the morning.* Thou O Lorde hast turned my heauinesse into ioye: thou hast put of my sackcloth and girded me with gladnes. Agayn, he sayth: Thou O God hast

1.Cor.10.

Psal.30.

Psal.66.

hast proued vs, thou also haste tryed vs,
like as the siluer is tryed. Thou broughtest vs into the snare and laydst trouble
vpon our loynes, thou sufferedst men to
ride ouer our heades. We went thorow
fire and water: and thou broughtest vs
out into a welthy place. O what great
Psal.71. troubles and aduersities hast thou shewed me: and yet didst thou turne and re-
fresh me, yea and broughtest me from the
deepe of the earth. Thou hast brought
me to great honor and comforted me on
euery side. Therefore will I prayse thee
and thy faithfulnes O God. Also in an o-
ther place he saith: *They that sowe in*
Psal.126. *teares shall reape in ioy.* He that nowe
goeth on his way weeping and beareth
forth good seede, shall doubtles come a-
gayne with ioye and bring his sheaues
with him. The auncient father *Toby*, in
Tob.3. his prayer vnto God saith: *after a storme*
(O Lorde) thou makest the weather faire
and still: after weeping and heauines
thou giuest greate ioye. Thy name O God
of Israell be praysed for euer.

EPAPH. Amen, Amen, good Lord
I trust thou wilt do so with me.

PHILE.

PHILE. Dout ye not neighbour, but if ye call on the name of the Lord ye shall find great comfort. For as the princely Prophet sayth: *The righteous crye, and the Lorde heareth them, and delivereth them out of all their troubles.* The Lord is nye unto them that are of a contrite heart, and will save suche as bee of an humble Spirit. Greate are the troubles of the righteous, but the Lord delivereth them out of all. He keepeth all their bones, so that not one of them is broken. Pfal. 34.

PHILEB. These are comfortable sentences neighbour *Epaphroditus*.

EPAPH. Comfortable in deede.

PHILE. And no lesse true then comfortable, as diuers histories of the holye Scriptures doe euidently declare.

EPAPH. I pray you rehearse some of them for my comfort.

PHILE. I will do it gladly. And to let passe the auncient *Patriarkes*, what did not God vpon *Iosephs* shoulders lay? Yea and that for no fault that he had committed but onely to proue and trye his faith, loue, obedience, patience, thankful-

thankfulnes, and perseuerance. He suffe-
red *Ioseph* being a godly and chast yong
man, to be falsly accused of his whorish
mistres, and to be cruelly throwen of
hys maister into prison where he conti-
nued certayn yeares in captyuitye and
thraldome. But beholde the merciful
dealing of God with his faithful seruants.
Afterward, when God (by prouing *Io-*
seph) had found him faithfull constant
patient, he deliuered him out of prison,
restored him vnto his libertye, won him
into the kings fauour, in so muche, that
the Kyng tooke of hys Kyng from his
hand, and put it vpon *Iosephs* hand and
arayed him in cloth of raynes, and put
a golden chayne about his necke, and set
him vpon the best Chariot that he had,
saue one, and they cryed before him, *bow*
the knee. And *King Pharao* made him
Ruler ouer the land of *Egypt*.

Gen.30.

EPAPH. O the greate mercyes of
God.

PHILE. Before, God quietly setled
King Dauid in his Kingdome (of whome
he reporteth in this manner: *I haue found*
Dauid the sonne of Iesse, a man after

Acts.13.
Psal.89.
1.Reg.16.

own

one hart whiche shall fulfill all my
will) How he hunted him by King *Saul*
even as the Firret hunteth the cony? Yea
after that death of *Saul*, what trouble
and disquietnesse had he thorow the wic-
ked conspyracye of his children agaynst
him being so louing, gentle and naturall
a father? Notwithstanding afterwarde 3. Reg. 2.
God brought him vnto greate honour,
glorye, riches, quietnes, and all kinde of
wealth wherein he continued vnto his
death, which was both glorious and full
of yeares.

EPAPH. A blessed ende.

PHILE. To whom is the history
of patient *Iob* vnknowen, his Crosse was
so greeuous, that I knowe not whether
the like trouble hath chaunced to anye
naturall man since his time or afore. All Iob. 12.
his substance in one moment almost was
lost, all his cattell were dryuen away, vii.
M. sheepe. iii. M. Camels. v. C. yoke of
Oxen. v. C. she Asses. All these were ta-
ken away sodenly. His house fell down, his
children þ were within were slayne. Of all
that euer he had, nothing remained vn-
touched that might do hym any thing

at all but onely his wife, and she seeme
be left of the deuil, onely to this purpo
euen to mocke and scorne her husband
and to moue him to blaspheme ỹ nam
of God, which thing (without all doub
greeued the holy-mans mind more the
all his calamities and wretchednes. Fu
thermore his freendes which came out
farre countryes to comfort him seing h
sorow and payn to be most vehement b
ing also wonderfully astonyed with th
horrible greatnes of the plague, by th
space of seuen dayes spake not one com
fortable worde vnto him. For the
thought (although not truely) that Go
had cast his most greeuous paines vpo
Iob worthely, euen for his sinfull life an
wicked conuersation. And did they not
the last fall to mocking and taunting
the good man, and tolde him that thos
plagues happened vnto him for his sines
by the righteous iudgement of God. Fo
they thought it a matter of his iniquitie
and vnworthy Gods rightsoulnes, tha
so great calamities and miseryes shoul
cause-lesse chance vnto any holye and in
nocent man. Moreouer, after the losse o
all

all his goodes, after the dryuing away of Iob.2.
his catell, the casting down of his house,
the cruell death of his children and ser-
uantes (which the moste patient man
very quietly suffered) what intolerable
paynes suffered he on his body? did not
Sathan through Gods sufferance smite
Iob with maruailous sore byles, from the
sole of his fotte vnto the crowne of his
head, so that he sat vpon the grounde in
the ashes, and scraped of the filth of his
sores with a potshard? Oh who is able
to expresse what paines he suffered? And
notwithstanding, being on euerye side
moste miserably plagued, his mynde con-
tinued still constant and perfect in abi-
ding the good pleasure of the Lorde his
God being throwly perswaded that all
those plagues and punishments were not
tokens of Gods anger but rather of hys
singular good will and fatherly fauour
toward him. For as he most patientlye
suffered the losse of all his goods and the
death of his children, so wyth like cōstan-
cy and lusty courage did he beare ẏ most
greuous woundes and bitter sores of his
body, speaking no blasphemous impatiēt

or vnreuerent worde against God in
his trouble, but meekely, patient, a
thankefully, braste out in these and suc
like wordes. *Naked came I out of*
Iob.15. *Mothers wombe, and naked shall I tu*
thether agayne. The Lorde gaue
the Lorde hath taken awaye. Euen
it hath pleased the Lorde, so is it come
Iob.2. *passe, blessed be the name of the Lor*
If wee haue receyued prosperitie at
hande of the Lorde, why shoulde we
abyde aduersitie also.

EPAP. Oh God grant me the li
patience.

CHR. Doubt ye not of the goodn
of God neighbour. Be strong and ste
fast in the Lorde your God, abide pa
tiently his good pleasure, & he shall wor
all thinges for the beste as the Psalm
Psal.37. saith. O tary thou the Lordes leisure, b
strong and he shall comfort thine heart
therfore put thou thy trust in ꝑ Lord.
silence and hope shall your strength be
Esay.30. sayth the Prophet. *O howe good is th*
Lorde vnto them that put theyre truste i
him, & to the soule that seketh after him
Iam.3. *The good-man with stilnesse and patience*
taryeth

cryeth for the sauyng healthe of the Lorde. The ryghteous haue cryed, and the Lorde hath gracyously heard them and delyuered them out of all theyre troubles. Psal. 34.

PHILE. But now neighbour mark the end of the History.

EPAPHR. Say on, in the name of God.

PHI. After that God by diuers kinds of punishments had thoroughly tryed this holy perfecte and patient man *Iob*, and had found him in all poyntes a constant and valiant soldier not able to be ouercome with any kind of plague y Sathan could lay on him: the Lord greatly commended his constant faith and faithfull constancye, and gaue vnto him twise so much as he had afore. For he had nowe Iob. 42.
vii. M. Sheepe. vi. M. Camels. a. M. yoke of Oxen, and a M. Asses. He had seuen Sonnes also and three daughters. And after this he liued an C. and xl. yeares in much ioye and quietnes so that he saw his Childrens Children vnto the fourth generation, and dyed being olde and of a perfect age.

EPAPH. Oh blessed be God. Fo
he is euer good to his seruantes an
neuer forsaketh them that put their tru
in him.

EVSEB. Of this holy man *Iob* S
Iam.5. *Iames* also maketh mention, saying: *Ye*
haue heard of the patience of Iob & haue
knowen what end the Lorde made, for the
Lord is very pitifull and mercifull.

PHILE. Will it please you neigh
bour to heare the hystory of the auncien
father *Toby*, which is also very comfor
table.

EPAPH. Yea very gladly. For it
doth me much good, and easeth well my
payn to heare your godly talke.

PHILE. This *Toby* was a faithful
Tob.1. man, and euen from his verye childhood
feared God an lead a vertuous life. He
forsooke not the way of truth neither de-
filed he himselfe with any kinde of I-
dolatrye. He worshipped the Lord God
of *Israell* faithfully offering of al his first
fruites & tithes. What so euer he might
get, he parted it dayly with his followe
prisoners and brethren. He was full of
good workes, he gaue largely vnto the
poore,

poore, he fedde the hungry, he gaue drink to the thirstie, he clothed the naked, he lodged the harborles: he visited the sicke, he redeemed the captiues and prisoners, he buryed the dead. There was no worke of mercy that he had left vndone. He was rich and plenteous in all good workes, and what soeuer he did, he did it with a ioyfull and ready hart. S. *Paule* saith *For God loueth a chearefull giuer* 2 Cor. 9.

EPAPH. A blessed man and faithfull seruant of God.

PHILE. And yet marke what followeth. It happned vpon a day, that when he had buryed the dead, and was wery, he came home and layde him downe by the wall and slept: and whyle he was a sleepe, there fell downe vpon his eyes warme dung out of the Swallowes nest, so that he became blind. Tob. 2.

EPAPH. A pitifull chaunce.

PHILE. This temptation did god suffer to happē vnto him that they which came after, might haue an example of his patience, like as of holy *Iob*.

EPAPH. But how did *Toby* take this temptation?

PHILE.

PHILE. Very godly, quietly, pati
ently and thankfully. For in so much a
he euer feared GOD from his youth v
and kept his commandementes he gru
ged not agaynst God that the plague
blindnes chanced vnto him but remayn
stedfast in the feare of God, and thanke
God all the dayes of his life.

EPAP. But what was the end of th
matter? Continued he stil blind vnto hi
dying day? Did not God deale mercifu
ly with *Toby* as we heard afore of *Iob*?

1, Reg, 2, Deut, 32, Tob, 13, Sap, 16.

PHI. Yes verely, for God scourget
and healeth. God leadeth vnto hel, & bri
geth out againe. God killeth & maketh
liue. God after a stourme maketh ye wea
ther fair & calme. God after weping an
heauines giueth great ioy: When Go
had throughly tryed *Toby* and found hi
constant in his faith, he restored vnto hi
his sight again. For the which *Toby* mo
humbly thanked him and saide. *O Lord*

Tob. 11,

*God of Israel, I giue thee praise & thank
for thou hast chastned me, and made m
whole again.*

CHRI. O prayse be the Lorde our
God, which is maruelous in his Saints,

and

and holy in all his workes.

EPAP. Liued *Toby* long after his sight was restored vnto him?

PHI. Toby (saith the Scriptures) after he had gotten his sight agayne liued xlii. yeares in great ioy & welth, and saw his Childrens Children and whē he was an C. and ii. yeares olde, he departed in peace and was honourably buryed. Tob, 13

EPAPH. A blessed end.

PHIL. Of a good life commeth a good end. Thus haue ye harde out of the holye Scriptures brother *Epaphroditus* that the Crosse, that is to saye, corporall affliction, is not a token of Gods anger, but of his fauor, and ẏ he laieth temporal punishment more customably vpon his frendes then vppon his enemyes, yea and that not to destroye them but to proue and try them, euen as the fire trieth the gold. For as the Angell *Raphael* said vnto *Toby, Because thou waste accepted and be loued of God, it was necessary that temptation should trye thee.* Tob, 12 You haue harde also of the louing kindnesse of God toward his faithful & constant seruantes, howe after a litle triall made

be restored thē vnto a more blessed state then they were in afore. Therfore take good hart vnto you & faint not. Be strong in the Lord: Be faithfull vnto the ende: Be patiēt in this your sickness: Be thākfull for this louing visitation of God: Abide the good pleasure of God: Suffer him quietly to doe with you whatsoeuer his good will is. If ye will thus doe: dout you not, but ỳ God wil be mercifull vnto you and bring that thing to passe, which is most for our comfort & profite.

Rom.15. *For whatsoeuer is written, is written for our learning, that through patience & the cōfort of the Scriptures we mayhaue hope.*

EPAPH. The Lordes will be done in me. He knoweth what is most meete for me a wretched sinner: let him therfore worke his good pleasure in me: come life, come death.

Rom.14. *For if we liue, we liue to be at the Lords wil: & if we die we die at the Lordes will. Whether we liue therfore or dye we are the Lords.*

A prayer. Only O heauenly father I beseech thee for Christes sake to giue me a patient & thākful hart, ỳ I neuer grudge agaynst thy

blessed

blessed will, but be obedient vnto it in all things that when the paines of my sickness be most bitter, I may lift vp my hart vnto thee, call on thy blessed name. *And say*, O Lord rebuke me not in thy indignation, neither chasten mee in thy displeasure. Haue mercy on me (O Lord) for I am weake. O Lorde heale me for my bones are vexed. My soule also is sore troubled but Lord how long wilt thou punish me? Turne thee (O Lorde) and deliuer my soule. Oh saue me for thy mercyes sake. O my God saue thy seruant that putteth his trust in thee. Be mercifull vnto me O Lorde for I will call dayly vpon thee. Comfort the soule of thy seruant, for vnto thee (O Lord) do I lift vp my soule, for thou Lord art good and gratious and of great mercy vnto all them that cal vpon thee. Psal.6. Psal.86.

THEO. Neighbour *Epaphroditus* this is vnto vs a singular pleasure and great comfort to heare so godly wordes proede out of your mouth. Be diligent continually to calon the Lord and be in al your afflictions & troubles shal be vndoutedly your strōg towre, your mighty

shelde,

shelde, and inuincible fortresse. He wyll not leaue you nor forsake you, but assist you and bee present with you in your sicknes, accordyng to thys hys promise: because he hath trusted in me I wyll de-
Psal. 91. liuer him, I wyll defende him because he hath knowen my name. He shall call vpon me, & I will graciously heare him, yea I am with him in trouble I will deliuer him and glorifie him. With long long life wil I satisfie him and shew him my saluation.

EPAP. I must needs confesse moste gentle neighboure that I haue receaued much consolation & great cõfort of your company & especially that ye haue thus enarmed, yea & fortressed my brest with the comfortable sentences and Hystories of the holye Scriptures agaynste the bytter stormes of aduersytye, and I hartely thank you for your paynes. Notwythstanding thys must I needes saye vnto you that I finde not my selfe in my conscience to be of such godlynesse and vertue that I dare compare my selfe with *Ioseph*, *Dauid*, *Iob*, and *Toby*, whom yee recyted vnto mee, but am muche in-

ferior both vnto them and vnto their god lines of life, so that although they being righteous of the verye loue which God bare toward them, wer assailed w̄ aduersitie, to this end ẏ their faith and constancy might be proued & tried vnto ẏ example of other: yet I find in mi selfe such imperfection, yea such abundance of sin, ẏ it may iustly be thought that this sickenes which is laid vpon me, cometh frō such a God as is angry wyth me for my sinfull life, and therefore is his heauye hande thus laid vpon me. What think ye good neighbors?

PHIL. Brother *Epaphrodi.* this humbling of your selfe in the sighte of the Lorde our God, is a certain argument and sure token of your euerlasting saluation. *For he that exalteth him selfe shalbe made lowe, but he that humbleth himselfe shalbe exalted.* God is an enemye to the proud, but he is a frend to ẏ humble and lowly. Truth it is that in the sight of god no man is pure and clere from sin. Who is able to say: My heart is clene, and I am free from sin? In many thinges we all offend. If we say, we haue no sinne,

Math, 23.
1, Pet, 5.
Pro. 29.
Iam. 3.
1. Iohn 1.

we

we deceiue our selues, and the truth is
Rom.3. not in vs. All haue sinned and want the
glory of God. We all are vnprofitable
Luke.17. seruants. Euery man is a lyer. We were
Psal.116. begotten in sin, conceaued in sin, & borne
Psal.51. in sin. Our hearte is lewd and vnsearch-
Iere.17. able. All our righteousnes are as a filthy
Esa.64. and polluted cloth. All haue swarued and
Psal.14. gone out of the waye, they are altogither
become vnprofitable, ther is not one that
doth good no not one. The moste perfect
among vs all, may well say with the sin-
full *Publican*. O God, be mercifull vnto
Luke.18. me a Sinner. We may worthely praye
as our Sauiour Christ taught vs: *for-*
Mat.6. *giue vs our trespasses, as we forgiue them*
that trespasse against vs. God found no
truth in his seruants, and in his Angles
Iohn.15. there was folye: howe muche more in
them that dwell in the houses of Claye,
and whose foundations are but dust?
Iob.25. The starres are vncleane in the sight of
God, how much more then man that is
but corruption, and the Sonne of man
wich is but a worme? And albeit *Ioseph*
Dauid, *Iob*, and *Toby* be set forth in the ho-
ly scriptures with great cõmendations,

yet

yet may we not thinke that they wanted their faultes. For no man that is borne of a woman is cleane before God, although he be but one day old. How oft doth *Dauid* confesse him selfe a sinner? How oft doth he flye vnto God, and pray for the remission of his sinnes? how oft doth he cast away his own righteousnes, and with strong faith, lay hand on Gods mercy? Among many other are not these his words? Haue mercy on me (O God) according to thy great mercy. And according to the multitude of thy mercies, doe away mine offences. Wash me thoroughly from my wickednes and clense me from my sinne. For I knowledge my faultes, and my sinne is euer before me. Against thee onely haue I sinned, and done euill in thy sight. &c. And in an other place. O remember not the sinnes and offences of my youth, but according vnto thy mercy thinke thou vpon me (O Lord) for thy goodnes. For thy names sake (O Lord) be mercifull vnto my sin, for it is great. Loke vpon mine aduersitye and misery, and forgiue me all my sinnes. &c. Again, Out of the deepe haue I called on thee

Iob. 25.

Psa. 51.

Psal. 25.

Lorde, Lorde heare my voyce. O let
Pſal.130. thine eare conſider well the voice of my c
plaint. If thou Lord will be extreeme
marke what is don amiſſe (O Lord) wh
may abide it? But there is mercye wit
Pſa..143. thee, &c. Enter not into iudgement wit
thy ſeruant (O Lord) for no man liuin
ſhall be iuſtified in thy ſight. Thus ſe
you how holy *Dauid* whom the ſcriptu
commendeth ſo greatelye, boſteth n
hys owne righteouſneſſe, but humbleth
him ſelfe in the ſighte of GOD, an
wholly betaketh him vnto Gods merc
Nowe heare what *Iob* (whom the Scri
Iob.9. ture ſo greatlye commendeth) ſaythe
himſelfe. *If I will iuſtifie my ſelfe, mi
owne mouth ſhall condemne me. If
wyll put foorthe my ſelfe for a perfec
man, he ſhall prooue me a wicked doer.*
Againe, if I waſh my ſelfe with ſnow wa
ter, and make my handes neuer ſo clea
at the Wel, yet ſhalt thou dip me in th
Myre, and myne owne clothes ſhall defi
me. And as concernyng the godly ma
Toby, howe lyttle he truſted in his own
innocencye and rpghteouſneſſe, thes
his wordes doe manifeſtlye declare. O
Lorde

Lorde (saith he) *be myndefull of mee and take not vengeaunce of my sinnes neyther remember my misdeedes, nor the mysdedes of myne elders: for wee haue not beeue dient to thy commaundementes, &c.* Tob. 3.

And as *Dauid*, *Iob*, and *Toby* humbled them selues in the sighte of GOD, so lykewise doth the whole companye of all the faythfull, that the glorye of our saluacion may be Gods alone as he sayethe by the Prophet. *Thy destruction (O Israell) commeth of thy selfe, but thy saluation commeth onely of me.* Therfore though ye feele sinne to be in you (as who is without it) yet dispaire not neither be dismaid, but with strong Faith make haste vnto the glorious throne of Gods greate mercy, Lament your sorrowfull case, craue fauor and remission of sinnes in Christes name of Gods most hie Maiestye, and wythoute doubte you shall haue your heartes desire. For the Lord is gracious and mercyfull, long suffering & of great goodnes. The Lorde is louyng vnto euery man, and his mercy is ouer all his workes. O trust in the Lord, for wyth the Lord there is mercye, and with him Osc. 14. Psal. 145. Psal. 130.

is plenteous redemption. And he shal redeeme *Israell* from all his sinnes.

EPAPH. Oh my hart. Ah what a greeuous payne did I feele nowe euen at my very heart? God be merciful vnto me.

EVSEB. Be of good comfort neighbor I pray you. God shall worke al things for the best: ye may see what fraile vessels we are, and how a little payne dooth greatly trouble vs.

EPAPH. Ye say truth. But to your neighboure *Philemon* once againe. Me thinke, if God shoulde punish me in this world for my sin, so shoulde it be a token rather of his anger than of his fauour toward me.

PHILE. Nay, not so neighbour. It is rather an euident token of his singular loue and hearty good will towarde you, which louingly correcteth you in this world, that ye may repent, knowledge your fault, amend your life, call for mercy, & liue worthy your profession, against that through this temporall pain, ye may Apoc. 21. be free from euerlasting plagues, and neuer come into that lake that burneth

with

with fyre and brymstone. This witnes-
seth S. Paule saying, *While we are pu-* 1.Cor.11.
nished, we are corrected of the Lord, that
we should not with this world be condem- Psa.37.
ned. When God suffereth the wicked in
this world to flourish like a Bay, and ly-
centiously to sinne without anye punish-
ment, as he suffered the rich glutton, of
whom we reade in the Gospel of blessed Luke.16.
Luke, it is an euident argument, ẏ such
a one is reserued vnto the paynes of the
world to come, which neuer shal haue end, Math.13.
where weeping and gnashing of teethe
shalbe, as ye see it chaunced vnto the a-
foresayde rich glutton, vnto whom God
sayd: *Son remember that thou in thy life* Luke.16.
tyme receiuedst thy pleasure, and contra-
rywise Lazarus receiued payn: But nowe
he is comforted & thou art punished, so
doth our Sauiour Christ threaten the vn
godly saying: *Wo be vnto you that are*
full for ye shall hunger. Wo be vnto you Luke.6.
that now laugh, for ye shal waile & wepe.
The holy Apostle saith. *What son is hee* Heb.12.
whome the father chastneth not? If
ye be not vnder correction (whereof all
we are parackers) then are ye bastards

and not sonnes. A terrible end therefore abideth them, which in this world licentiously and without punishment do sin. For all such be bastardes and no sonnes, therefore haue they no part of the heauenly inheritaunce.

EPAPH. Yet the worlde iudgeth otherwise. For they think such only to be beloued of God as wallow in all kind of worldly pleasures as the filthy Sow in the myre, so long as they liue, and neuer tast of any aduersitye.

PHILE. But the whole Scripture iudgeth otherwise. For those voluptuous Epicures which in this world saye Sap. 2. Come and let vs inioy the pleasures that are present, and let vs cherefully vse the creatures, like as in youth: let vs fil ourselues with good wine & Ointments, and let not the flower of life passe by vs: let vs crowne our selues with Roses afore they be withered: let ther be no faire medowe, but our lust goe thorow it: let euerye one of vs be partakers of our voluptuousnes: let vs leaue some token of our pleasure in euerye place for that is our protection, elle gette we nothing at

shall

shall in time to come cry out on this maner and say: We haue erred frō the way of truth, the lighte of righteoulnes hath not shined vnto vs, and the lunn of vnderstanding rose not vp vppon vs: we haue werped our selues in the waye of wyckednes and destruction. Tedious wates haue we gone, but as for the way of ỳ Lord, we haue not knowne it. What good hath our pryde don to vs? Or what profit hath the pomp of riches broughte vs? All these thinges are passed away like a shadowe. &c. Such wordes shall they (that haue sinned) speake in Hell. For the hope of the vngodly is like a dry Thistle flower that is blowen away with the wind. &c. Therefore we may well conclude that suche as inioye continuall prosperitie, lyue at theyr heartes ease, obeye theyr sensuall appetites, are free from all aduersitie, and (as the Psalmist sayth) come in no misfortune like other folke, neyther are plaged like other men: shall not raign with God in glorye, neyther haue they any porcion in the land of the liuing. For though they prosper for a litle while in this world, be huffed vp with Sapi. 6.

pryde, swel for fatnes, doe what they lis
rule as they will, haue plenty of riche
in possession, haue the world at comma
dement, &c, yet are they set in slippry
places, and shal be cast down & destroie
yea sodenly shall they consume, perish
and come to a fearefull ende. *I haue se*
Psal. 37. (saith the princely Prophet) *the vngod*
in great power and florishing like a green
bay tree. And he vanised away, and lo h
was gone. I sought him but he could n
where be found. &c. For the wicke
shall perish together and the ende of th
vngodly, is euerlasting damnation.

CHRI. If it please you, I will te
you an history that I heard once.

EPAPH. I praye you tell on good
brother *Christopher*.

CHRI. S. *Ambrose* that godly an
An history. couragious Bishop, trauayling at a cer
tain time toward *Rome*: chaunced by th
waye to goe vnto a rich-mans house t
lodge, after other talke he demaunded o
the man of the house, how the world wen
with him, and in what case he stoode.
The rich-man answered: Sir my stat
hath alway bene fortunate and glorious:

I neuer

I neuer tasted any kind of aduersitye. I neuer had sickenes or losse of goods. All thinges hetherto haue chaunced vnto me according to my heartes desire.

When S. *Ambrose* hearde this he sayde vnto them that accompanyed him: rise, and let vs go hence with all expedition, for the Lorde is not in this place. And when they were departed from the riche mans house: euen straighte wayes the earth sodenlye opened and swalowed vp the man with all that euer he had, so that nothing at all remayned.

PHILE. A notable history declaring that God is not there present where the Crosse is absent, and that thinges cannye long continue in safe state, wher God fauoureth not.

THEO. Here was that thing fulfilled that is spoken by the Psalmist. The vngodly shall soone be cut downe lyke the grasse, and be withered euen as the greene hearbe. &c. Yet a little while and the vngodly shalbe cleane gone. Thou shalt looke after his place, and he shall be away. The vngodly shall perishe and the enemies of the Lord shal consume as the fat Psal. 32

fat of Lambes, yea euen as the smo
shall they consume away. Agayn, in a
ther place: Thou (O Lord) doest s
Psal.73. the vngodlye in slipperye places, t
castest them downe and destroyest th
O howe sodainly doe they consume
rish, and come to a fearefull ende? T
euen like a dreame when one awake
so shalt thou make their Image to va
out of the citie.

PHI. Where continuall successe
thinges is: wher all thinges at all tim
serue and content the fleshly appetites
voluptuous worldlinges where no affl
tion nor trouble is, there is not God, t
is not his grace, fauour and blessing. I
that is free from the Crosse, hath no
heritance of the kingdom of heauen. Y
it is a most certayne signe of euerlasti
damnation, where a lyfe is led with
Heb.12. affliction. *For whom the Lord loueth h*
he chasteneth, they are bastardes a
no sonnes, that some time feele not t
Acts.14. Crosse. *Who euer went vnto heauen*
ioy and pleasure? By many trybulation
(sayth the Apostle) we enter into þ king
dome of God. Hereunto pertaineth th

sayin

saying of the vertuous woman *Iudith*. Iud,8.
Our father Abraham being tempted and tryed throughe manye trybulations, was founde a louer and frend of God, so was *Isaac*, so was *Iacob*, so was *Moyses*, and all they that pleased GOD, beyng tryed through manye troubles, were founde stedfaste in faythe. *Blessed is the man that suffereth temptation* (sayth Iam.1.
Saint *Iames*) *for when hee is once tryed, hee shall receyue the crowne of lyfe, which the Lorde hath promised to them that loue him.*

EVSEB. I reade once of a certayne *Hermit*, which was wont euerye yeare to be sicke, wherin he greatly delited and felt much quietnesse of conscience, being perswaded that hys sickenes was the louyng visitation of God, and an vnfayned token of Gods singular good wil toward him. It chaunced that by the space of one whole yeare he was free from all maner of sicknesse. Which thyng when he had considered, he was inwardly sorye and wept beyond all measure, greeuously complayning that God had forgotten him, deryed him of his grace. A history.

PHIL.

PHILE. This Hiſtory alſo ſhe
how neceſſary and wholſome ſickn
to a chriſtian man, and that corpo
fliction is a certain perſwaſion to a
ful conſcience of Gods ſingular goo
and fatherly fauour towardes vs,
himſelfe teſtifieth ſaying. *As many*
loue I chaſten and rebuke. The wiſe-
alſo ſaith: *My ſon, deſpiſe not the cha*
of the Lorde, neyther faynte when
art rebuked of him. For whom the Lor
neth him he chaſtneth, & yet delighte
him as a father in his owne ſonne.

Apoc. 3.
Pro. 3.

EPAPH. So folowet ith, that
whom God viſiteth with ſicknes in
woꝛlde, and layeth the Croſſe vpon
ſhowlders, are moꝛe deare vnto him
thoſe which all theire lyfe time liue in
wealth, ioy and pleaſure.

PHILE. Yea verely, ſo they b
their Croſſe willingly, patiently,
thankfully. Foꝛ by the Croſſe are chri
an men knowen, as noble mens ſeru
by their Lords cogniſances. He that b
reth not the Croſſe is not Chriſtes: f
ſuch as will be his diſciples, he comma
deth them not to ſeke how to flye ỹ cr

they may liue all in pleasure, but he
them take the Crosse vpon their
ders, and folow him. *If any man wil* Math. 16.
me, saith our Sauiour Christ, *let*
forsake himselfe & take vp his crosse
and folow me. The head beare the crosse,
members also must doo the same, or
they pertayne not vnto the head. For
here is none other way to enter into the
glorye but the same waye that our head
Christe entred by, whiche is the Crosse:
whosoeuer beareth not his crosse and cō- Luke. 14
meth after me (saith the Lorde Christe)
he cannot be my Disciple The seruant is
not greater then his Lord, nor the Disciple
aboue his mayster.

CHRIS. That suche as beare the
Crosse and be tryed with diuers tribula-
tions, are more deare vnto God, thē they
which liue all in pleasure, the history of
the rich and vnmercifull glutton and of
and patient *Lazarus* proueth eui- Luke. 16.
dently. For as you heard before, the wel-
Epicure which liued gallantly & plea-
all the dayes of his life, euen vnto
ing day: so soone as he was dead
caried of the deuil & his angels into
the

the flames of Hell fire, where he was myserably tormented. Contrarywyse, poore and sicke *Lazarus*, whom the wicked world esteemed most vile, most abhominable, yea and vtterly despised & caste away of God, whom also Fortune neuer
Esay.64. fauoured, but aduersitie continually assailed, immediatly after his departure, was most tenderly and ioyfully borne of the blessed aungels of God, into the bo-
1.Cor.2. some of *Abraham*, where he hath such ioyes as eye hath not seene nor eare hath heard, neyther is any mans heart able to thinke them.

EVSEBI. Here is that fulfilled and found true which the Psalmograph speaketh bothe of the death of the faithfull and of the vnfaythfull: concerning the
Psal.115. faythfull he sayth: Precious in the sight of the Lord is the death of his Saintes.
Psa.34. Of the vnfaithfull he also sayth: The death of sinners is worst of all. As the ioyes of Gods people beginne not tyll after their death: so likewise the sorowes and paynes of the wycked, doe cheefly begin at their death, and so for euer and euer continue.

EPAPH.

EPA. Happy is that man therfore which hath and endeth his sorow in this worlde, that after thys lyfe hee may haue the perfect and true ioye, which knoweth no end.

PHI. He is thrise happy, as they vse to say, & greatly blessed of God. Therefore S. *Austine* prayed on this maner & sayd: O Lord burn me here, cut me here in this world, that thou mayest spare me for euer after: only giue me patiēce pleasing vnto thee and necessary vnto me.

CHRI. Like vnto this are the words of a certayne auncient father, which saith I know that dyseases chaunce vnto men for theyr sinnes. And it is better here patiently to beare afflictions and paynes, then after death to suffer euerlasting punishments.

THEO. Saint *Gregory* sayth, that God spareth some in this worlde to torment thē afterward, and some he tormenteth here which he will afterward spare. This is a christen mans comfort, that by present tribulation, he shall escape euerlasting damnation. For according to the common prouerbe, God punisheth

not

not one thing twise.

EPAPH. Of these your wordes I conceiue a good hope that although God punisheth me iustly for my sinnes, yet he will not take away his mercye from me.

PHILE. No, be ye sure: for thy
Psal.89. are his wordes by the Psalmograph: If they forsake my lawe, and walke not in my iudgements. If they breake my statutes and kepe not my commandements: I will visit their offences with the Rod and their sinnes with scourges. Neuertheless my louing kindnes will I not vtterly take away from him nor suffer my truth to faile. My couenant will I not breake, nor alter the thing that is gone out of my lippes. Here God our mercifull father promiseth, that though he punish vs for our sinne and wickednes, that by this meanes he may cal vs vnto repētance and amendment of lyfe: yet will not he take away from vs his mercy and louing kindnesse, but when so euer we turne vs to him, repent vs for our former lyfe, call on his blessed name, beleeue and hope to haue remission of sinnes for Christs sake and labour to frame our life according to

the rule of his holy Testament: he will surely receaue vs ioyfully, pardon all our iniquities, & as derely loue vs as though we had neuer offended his diuine maiesty. God saith also by the Prophet *Ieremy*; *When I take in hande to roote out, to destroi, or to wast away any people or kingdome, if the people agaynst whom I haue thus deuised, conuert from their wickednes I repent of the plague that I deuised to bring vpon them.* The Prophet *Esay* also saith: *If the vngodly forsaketh his owne way, and the vnrighteous-man his owne imaginations, and turne agayne vnto the Lord, he will surely be mercifull vnto him. For he is very redy to forgiue.* He will not alwai be chiding, saith the Psalmograph, neither keepeth he his anger for euer. Yea euen as a father pitieth his owne children, euen so is the Lord merciful vnto them that feare him. For he knoweth whereof we be made, he remembreth that we are but dust. *My thoughtes (saith God) are to giue you peace and not trouble.* Though the Lord punish vs for our sins, yet doth he not punish vs, to cast vs away and to condemne vs, but to call vs vnto

Iere. 18.

Esa. 55.

Psal. 103.

Iere. 29.

VVhy God punisheth vs,

repentance to mortifie our fleshly lustes
and afterwarde to make vs the more ci
cumspecte in obseruyng the rules of ou
profession, that is, the Christian profes
sion, as that Princelyke Prophet saith
It is greately for my wealthe that thu
Psal.119. *haste punyshed mee and broughte me*
lowe euen that I maye learne thy right
Esay.28. *ous ordynances*. *Vexatyon or trouble*
(saythe the Prophet) *gyueth vnde*
standyng. And when so euer we repe
and ceale to sin, the Lord straight waye
remoueth and taketh awaye the Cro
that he hath layde vpon our backes, a
poureth his blessing agayne plenteou
Iob.5. lye vppon vs. *For thoughe hee ma*
keth a wounde he gyueth a plaister, thou
he smyte: he maketh whole agayne. Th
2.Reg.2. *Lorde killeth and maketh alyue bryngeth*
downe to the graue and fetcheth vp ag
The Lord maketh poore and maketh ric
bryngeth lowe and lifteth vp agayne.
Tob.3. *After a storme O Lorde* (sayth holy Tob
thou makest the weather fayre and sh
after weeping and heauinesse thou gyue
greate ioy. Thy name (O God of Israel) *b*
praysed for euer.

EVSE

EVSEB. If God loueth a man and intendeth to make him partaker of euerlasting glory: he will not cease to punish him, vntil he knowledge his fault, repent and become a new man.

PHI. Ye say truth. For vnto this end doth God correct such as he loueth, and intendeth to saue. The Lord saith by the prophet that he will punish his people which sin agaynst him & run on whoring after straunge Goes vntill they confesse theyr fault and say: *I wyll turne agayn vnto my fyrste husband, for at that tyme was I better at ease then now.*

EVSEB. This is a great comfort for a Christen man in his affliction, to hear that God punisheth him in this world to this end, that he may cease to sin that he may repent, turne agayne vnto the Lord his God and so for euer be saued.

PHAP. But I pray you rehearse vnto me out of the holye Scripture for the certaintie of my conscience, some hystory which may declare vnto me, that God punishing sinners for theyre dysobedience, doth afterwarde when they repent and turne forgiue them and receyue

them agayne vnto his fauour.

PHILE. In the fourth Booke of *Moyses* called *Numeri*, we read that the people of *Israell* murmured and grudged
Num.23. against God, and against *Moyses*, saying vnto *Moyses*: Wherefore hast thou brought vs out of *Egypt*, for to dye in the wildernes? For here is neither breade nor water, and our soule lotheth this light breade. Now see ye the sinne of the *Israelites*, they murmure, they grudge, they are vnthankfull, vnpatient and disobedient agaynst God and agaynst his lawfull Magistrate. Now heare againe the reward of sinne. Wherfore the Lorde sent fiery Serpents among the people, which stung them and much people of *Israell* dyed. Here haue ye the punishment of the sin. Now heare also the remedy agaynst this punishment and the salue against this plague. Therfore the people came vnto *Moyses* and sayde. *We haue sinned for wee haue spoken agaynst the Lord and agaynst thee. Make intercession to the Lorde that he take awaye the Serpentes from vs.* Here the people of *Israell* repenteth, confessing their sinne turneth again

vnto

vnto the Lorde, and beseecheth *Moyses* to pray for thē vnto ẏ Lord. Repentance confession of ẏ sin, conuersiō vnto the lord and faithful praier, are the meanes wherby Gods wrath is turned away from vs and his plagues cease. For when *Moyses* had made intercession for the people, the Lorde sayd vnto him: *Make a brasen Serpent and set it vp for a sygne, that as many as are bitten may looke vpon it and liue.* And *Moyses* made a Serpent of brasse, and set it vp for a signe, and when the Serpents had bitten any man, he beheld the Serpent of brasse and was healed. Here see you the mercy of God euen in the midest of the Crosse toward penitent sinners. The *Israelites* sin, God plageth, the people repenteth, God turneth away his plague, and healeth them.

EPAPHR. A comfortable History. Be there no moe such in the holy Scriptures?

PHI. Very many.

EPAPHR. Rehearse them I pray you. For I delight to heare such comfortable Histories.

PHI. I am very glad. *Manasses*

King of *Iuda* was an abhominable Idolater. He went to and built the hil alters which good King *Ezechias* hys Father had broken downe, and reared vp Alters for Baal, and made groues and worshypped all the Hoste of Heauen and serued them. and he buylt Alters in the house of the Lord where as the Lord yet had sayde: *In Ierusalem shall my name be for euer*. And he builded Alters for al the Hoste of Heauen in ỹ courts of the house of the Lord. And he burnt his children in the fire, in the valley of the Sonne of *Hinon*. He was a sorcerer, he regarded the crying of Bydes, vsed enchantmentes and mayntayned workers wyth spirites and seers of fortunes, and wrought muche euyll in the sighte of the Lorde to anger hym withall. And as he himselfe was an Idolater and forsoke the Lorde God of his fathers: so lyke wyse made hee *Iuda* and the inhabiters of *Ierusalem* to erre and to doe worse then the Heathen. &c. Now haue ye learde howe greeuously King *Manasses* sinned agaynst the Lord his God.

2. Par. 33.

CHRI. His sinnes were great and worthy

worthy of much punishment.

EVSE. Yea of euerlasting damnation if it were handled according to his desertes.

EPAPH. I pray you what became of him?

PHILE. Albeit the sinnes of this Manasses were greate, yet behold the louing kindnes of God towarde hym and his people. Before he sent any punishment among them, he raised vp his Prophets which exhorted both hym and his subiectes to turne from theire euill, to repent and to walke in the ordinances and lawes of God: but both he and his people would not heare the gentle admonitions of God by his Prophets, neyther regard them.

EPA. O stony hartes. But how then?

PHIL. When the Lorde saw, that by no meanes they would turne from their abhominations and went forth still to offende, he broughte vppon them the Captaynes of the Hostes of the King of the Assiryans, whiche tooke Manasses in holde and bounde hym with Chaynes & carped him to Babylon.

THEOP. O the righteous iudgements of God.

EPAP. Here we heare that Manasses was punished for his sinnes yea and that worthely. But did God cast him away for euer?

PHI. Ye shall heare. When Manasses was in tribulatiõ he besought ỹ Lord his God, and humbled himselfe exceedingly before the God of his fathers, & made intercession to him, and God was intreated of him and heard his prayer, and brought him agayne to Ierusalem into his kingdome. And then Manasses knew that the Lord was God. After this he became a new man, and tooke away straũge gods & Images out of the house of God, and all the alters that he had built in the mount of the house of God and Ierusalem and cast them out of the Citie. And he prepared the Alter of the Lorde, and sacrificed theron peace offerings & thanke offerings, and charged Iuda to serue the Lord God of Israell.

CHR. O happy chaunce.

EPAPH. Yea, O the greate mercies of God.

PHILE.

PHILE. In this hiſtory many notable thinges are to be learned.

Firſte if anye ſuch as God intendeth to ſaue do offend and breake his holye commaundements: the Lorde will not ſuffer them to eſcape vnpuniſhed, but he viſiteth them with his louing rod of fatherly correction, that by this meanes he may call them to repentance and ſaue them. Secondly, we learne that when the Lorde correcteth vs, and caſteth vs into trouble then as we ſee in *Manaſſes*, wee make haſt vnto the Lord, ſeeke him, pray vnto him, humble our ſelues before his diuine maieſtie, and become newe men (as the Pſalmiſt ſaith) *When he ſlew them they ſought him, & turned thē early & inquired after God. And they remembred that God was their ſtrength, and that the high God was their redemer.* Pſal. 78. God himſelfe alſo ſaith by the Prophet. *In theyr aduerſitie they ſhall early ſeeke me, and ſaye: Come let vs turne agayne vnto the Lorde for he hath ſmitten vs and he ſhall heale vs: he hath wounded vs, and he ſhal bind vs vp agayne.* Oſe. 6. Thirdly, he ſetteth forth vnto vs the great and exceeding mercyes

of

of God toward penitent sinners, whom so soon as they conuert and turn, he receiueth into his fauour, forgetteth them, taketh away his plagues, and restoreth them to their former, or else muche better state, accordyng to thys saying of the Esa.55. Prophet: *If the vngodlye wyll forsake hys wayes, and the vnrighteous hys imaginations, and turne againe vnto the Lord, The Lord wyll surelye haue pytie on him, for he is verye readye to forgiue.*

Fourthly, we learne of this Hystory what the dutye of such is, whom God before had plagued and nowe restored to theire former state. Verely to become new men, to walke for euer after in the feare of God, to mortifie their carnall affections, to flee from sin as from a venimous Serpent, to garnish their conuersation wt godly and christian maner, & to serue the Lord God in holines & righteousnes al the dayes of our lyfe. So saieth the Psalmist. *It is greatly for my profite that tohu (O Lord) haste corrected me, that I may learne thyne ordynaces.* Hereto pertayneth the saying of that Prophet: *Vexation gyueth vnder-*

Luke.1. Psal.109. Esa.28.

standing

Reading. O Lord thou hast corrected me and thy chastening haue I receiued, as an vntamed calfe, sayth the Prophet *Ieremy*: Turn thou me, and I shall be turned, for thou art my Lorde God: yea as soone as thou turnest me I shall resorme my selfe, and when I vnderstande I shall smyte vpon my thigh. Iere. 13.

EPAP. Many godlye lessons haue you taught vs out of this Historye Brother *Philemon*. They that read and consider the historyes of the holy Scripturs on this maner they are no vayne readers but they read with much profit. The true vse of reading the holy scriptures.

PHIL. This is the true vse of Histories, otherwise to read them auaileth little. In the Historyes of the holy scriptures, as in moste pleasant mirrors and goodly Glasses, we behold our fraile nature, our wicked wil, our beastlike maners and sinful lyfe, we see Gods iustice, punishment, and vengeance vpon the disobedient and stifnecked transgressors of his holy commandements. Again, we behold his tender mercy & louing kindnes toward penitent sinners, and how ready he is to forgiue when soeuer we turne

vnto

vnto him. Moreouer in holy Hiſtories we conſider what our duetye is toward God, after we haue receiued benefites of him. Verely to labor vnto the vttermoſt of our power to be thankful vnto him, and to liue worthy his kindnes. Theſe & ſuch lyke thinges muſt the godlye reader conſider, when he readeth the Hiſtoryes of the holy Scriptures, or els his reading auayleth little.

THEO. It is truely ſaid.

EPAP. I remember that I heard once the prayer which *Manaſſes* King of *Iuda* prayed vnto God, when he was priſoner in *Babilon*. I would gladly heare it agayne.

PHILE. Is there not a Bible here?

EVSE: Here is one.

EPAPH. I pray you turne vnto the prayer and reade it vnto me.

The prayer of Manaſſes:

EVSE. The prayer is this. O Lord almighty God of our fathers *Abraham*, *Iſaac*, and *Iacob*, and of the righteous ſeede of them, which haſte made heauen and earth, with all the ornaments therof, which haſt ordayned the ſea by the word of thy commaundement, whiche haſte

shut vp the deepe, and hast sealed it for
thy fearefull and laudable name, which
all men feare and tremble before the face
of thy vertue, and for the anger of thy
threatning, which is not able to be borne
of sinners. But the mercy of thy promise
is great and vnserchable. For thou art
the Lorde God moste hie aboue all the
earth, long suffering, and exceding mer-
ciful & repentant for the malice of men.
Thou Lord after thy goodnes hast pro-
mised repentaunce of ỹ remission of sins:
and thou that art the God of ỹ righteous
hast not put repentance to the righteous
Abraham, *Isaac*, and *Iacob*, vnto thē that
haue sinned agaynst thee: but because I
sinned aboue the number of the sandes of
the Sea, and that mine iniquities are ex-
ceeding many, I am brought lowe with
many bondes of iron, and there is in me
no breathing: I haue prouoked thine an-
ger and done euil before thee in commit-
ting abhominations and multiplying of-
fences. And now I bow the knees of my
heart requiring goodnes of thee. O Lord
I haue sinned, Lorde I haue sinned, and
I knowledge my iniquitie. I desire thee

(O Lord)

" (O Lord) to forgiue me, forgiue me
" and destroy me not with mine iniquities
" neyther doe thou alwayes remember
" mine euils, to punish them, but saue m
" (which am vnworthy) after thy grea
" mercy, and I wil praise thee euerlastin
" ly all the dayes of my lyfe. For all th
" power of heauen prayseth thee, and vn
" thee belongeth glorye, worlde wytho
end. Amen.

EPAP. A fruitefull and godly pra
er. GOD giue me grace so to repe
and to pray, that I may haue the Lor
my God mercifull vnto me. For I ha
also greeuously offended my Lord Go
And I most humbly beseech him for h
names sake, to haue mercy on me, and
forgiue me.

Ezech.63. *PHI.* Be of good comfort, an
weepe not, God seeing your repentan
and faythfull hart, hath freely forgeue
you all your sinnes and cast them away
behind his backe, so that he will neue
remember them more. The blood
1 Ioh.1. Iesus Christ Gods sonne hath made yo
cleane from all sinne. By the offering
Hebr.10. of Iesus Christes body done once for all

yo

you are ſanctified and made holye. Ye are the bleſſed of God, for your iniquitie are forgiuen, your ſinnes are couered and no vnrighteouſnes ſhal be laid vnto your charge. Pſal.32.

PAP. God graunt it.

PHILE. It is moſte certayne that where repentaunce and fayth is, there alſo is Gods mercye, fauour, louing kindneſſe, and remiſſion of ſinnes. *Thou O Lorde* (ſayethe the Wyſe-man) *makeſt thee as though thou ſaweſt not the ſinnes of men for repentance ſake.* And the Prophet ſayth. *All that beleeue on him,* (he ſpeaketh of Chriſt) *ſhall not be confounded.* And Chriſt ſayeth of hymſelfe. *I am the reſurrection and the lyfe.* He that beleueth on me, yea though he were dead yet ſhall he lyue. And whoſoeuer liueth and beleeueth on me, he ſhall neuer dye. Alſo in an other place he ſayth. *God ſo loued the worlde, that hee gaue hys onlybegotten Sonne, that who ſo euer beleeueth on hym, ſhoulde not peryſhe, but haue euerlaſting lyfe.* For God ſent not his Sonne into the worlde to condemne the worlde, but that the worlde thorowe Sapi.11. Eſa.28. Rom.10. Ioh.11. Ioh.3.

him

him might be saued.

EPAPH. Godly and comfortable sentences. God giue me grace neuer forget them.

CHRI. AMEN.

EPAPH. You Brother *Philem* haue rehearsed two notable and comfortable histories out of the old Testament whiche declare that God punishing sinners for their disobedience, doth notwithstanding afterwarde when they repent and turn, forgiue them and receiue them agayne into his fauor. Rehearse vnto me also I praye you, one or two Histories out of the newe Testament, concerning that matter.

PHIL. I will doe it very gladly. I remember the History of the prodigall Sonne written in the Gospell of blessed *Luke?*

EPAP. What is that I pray you?

PHILE. Blessed *Luke* telleth that a certaine man had two sonnes, and the younger of them sayde vnto his Father, Father geue me the portion of ỳ goods that to me belongeth, and he diuided vnto them his substance. Hetherto haue ỳ

Luke.15.

heare

heard of the fathers liberalitye toward his sonne. It followed and not long after, when the younger sonne had gathered all that he had togither, he tooke his iourny in to a farre countrey and there he wasted hys goods with riotous liuing. Here se we the wickednes of the sonne. Now beholde the plague of God. And when he had spent all, there arose a greate dearth in all the lande and he began to lacke, and went and came to a Citizen of the same countrey, & he sent him to his farme to keepe swyne. And he would haue filled his belly with the coddes that the swyne did eate, and no man gaue vnto him. Thus see yee into how great misery he is fallen for ỹ misusing of his goods. Behold now agayne his repentant and sorowfull heart. Then he came to himselfe and sayde, how many hired seruants at my fathers haue bread enough, and I perishe with hunger, I will aryse and go to my father, and will say vnto him: *Father, I haue sinned agaynst heauen and before thee, and I am no more worthy to be called thy sonne, make me as one of thy hyred seruants.* And he arose and came to his Father. Nowe marke also the pitifull compassion and tender mercy of the Father toward his sonne.

" But when he was yet a greate way of, his
" Father saw hym and had compassion, and
" ran and fell on his necke and kissed hym.
" And the son sayd vnto him. Father I haue
" sinned against heauen and in thy sight and
" am no more worthy to be called thy sonne.
" But the Father sayde to his Seruants,
" bring foorth the best garment, and put it
" on him, and put a Ring on his hande, and
" shooes on his feete. And bring hether that
" fatte Calfe and kyll it, and let vs eate, and
" be merry: for thys my Sonne was dead,
" and is alyue agayne, he was losse and is
" founde. And they begane to be merye. In
" this Hystory ye do see the exceeding greate
mercy of GOD towarde penitent sinners
moste lyuely paynted and sette foorthe.
So soone as this wastfull Sonne repented
him of his riotous liuing, and had a minde
to returne home vnto his Father, and to
humble him selfe before him, and to desire
mercye and forgiuenesse of hys sinnes: Oh
howe gladly, howe ioyfully, and howe lo-
uingly did his father embrace him, sweetly
kysse him, frendly salute him, and so dere-
ly receiued him into his fauour, as though
he had neuer offended?

EPAPH. O the greate and infinite
mercyes

mercyes of God.

PHILE. Here see yee that to be true which God himselfe sayth by the Prophet. *Thou disobedient Israell, turne agayne*, saith the Lord, *and I will not let my wrath fall vpon thee. For I am mercifull saith the Lord and I will not alwaye beare displeasure agaynste thee. &c. O ye disobedient Children, turne agayne* (saying) *Lo we are thyne for thou art the Lorde our God: and so shall I heale your backe turninges.* By an other Prophet hee also sayth. As truely as I liue, sayth the Lord God, I haue no pleasure in the death of the wicked, but much rather that the wicked turne from his way, and liue. Turne you, turne you from your vngodly wayes, O yee of the house of *Israell*. Oh wherefore will ye dye? The wickednes of the wicked shall not hurt him, whensoeuer he conuerteth from his vngodlines. Again by the aforesayd Prophet he sayth: Repent and turne you from all your iniquities, and your iniquities shall worke you no displeasure. Caste away from you all your wickednes wherin ye haue offended, and make you a newe heart and a new spirite. And wherefore will ye dye, O yee house of *Israell*? For I will not that any man

Iere, 3.

Ezech, 33.

Ezech, 18.

should die saith ỳ lord return therfore & liue.

EPAPH. Are these wordes spoken as well to vs as to the people of *Israell*?

PHILE. Yea to vs, of a truth, sayth blessed Peter, I perceaue that there is no respect of persons with God, but in all people he that feareth him and worketh righteousnes, is accepted with him. Is he the God of the *Iewes* only? Is he not also the God of the *Gentiles*? Yes, euen of the *Gentiles* also, sayth blessed *Paule*. For it is God only which iustifieth the Circumcision that is of fayth, & vncircumcision through faith. For he is not a *Iew*, which is a *Iew* outward: neither is it circũcisiõ, which is outward in ỳ flesh. But he is a *Iew* which is hid wtin, and the circumcision of the hart is true Circumcision, which consisteth in the spirite and not in the Letter, whose prayse is not of men but of God. There is no difference betwene the *Iew* and the *Gentile*. For one is lord of al, which is rich vnto all ỳ call vpõ him. For whosoeuer doth call on ỳ nãme of ỳ lord, shalbe safe. Therfore whatsoeuer things were writtẽ afore tyme wer written for our learning, that we thorow patience and cõfort of ỳ scriptures might haue hope.

Actes.10.

Rom.13.

Rom.2.

Rom.10. Ioel.2, Rom.15.

THEO. Ye *Gentiles* (saith S. *Paule*) were

were in times past without Christe, being aliants from the common wealth of *Israell*, and straungers from the Testamente of promise, hauing no hope and beeing without god in this worlde. But now by ỳ meanes of Christ Iesus, ye which sometime were a far of, are made nye by the blood of Christ. For he is our peace, which hath made of both one, and hath broken downe the wall that was a stop betweene vs, and hath also put away through his flesh, the cause of hatred, euen the lawe of commandementes contayned in the lawe written for to make of twayne one newe man in himselfe, so making peace: and to reconcile bothe vnto God in one bodye through the Crosse: and slue hatred thereby: and came and preached peace to you which were a far of, and to them which were nye. For through him we both haue an entrance in one Spirit vnto the Father. Now therfore ye are not straungers and forrainers, but Citizens with the Saints, and of the housholde of God, and are built vpon the foundation of the Apostles and Prophets Iesus Christe himselfe being the heade corner stone, in whom what building so euer is coupled together it groweth vnto an holy Temple in Ephe. 2.

the Lord, in whom yee also are buylded to-gither, to be an habitation of God through the holy Ghost.

EPAP. Blessed be the Lord our God, which hath made vs *Gentiles* also partakers of his Heauenly blessinges. But brother *Philemon* hetherto haue ye rehearsed out of the new Testament but one Historye. Your promise was to recite two at the lest. Fulfill your promise I pray you.

PHIL. In the Gospell of *Iohn*, we reade that there was a certain man which had bene diseased xxxviii. yeares, plaged of God (without doubt) for his sinnes. So soone as our Sauior Christ perceiued that he had a mind to be made whole, he sayd vnto him: Ryse, take vp thy bed and walke: and straighte wayes the man was made whole. Afterward Christ founde him in the Temple, and sayd vnto him: Beholde thou art made whole: looke thou sinne no more after this, least a worse thing chaunce vnto thee. These wordes of our Sauiour Christ doe playnly declare that thys man was a greeuous sinner, and that this his long disease, sicknes, and trouble was cast vpon him for his sin and disobedience agaynst the Lord his God. And yet note, that

Iohn. 5.

soone

shone as he had a mind to be made whole, euen before he made his mone vnto Christ, or knew what Christ was, thys moste louing and gentle Sauiour made him whole, and bad him sin no more.

EVSEB. Here is that fulfilled, which God speaketh by the Prophet. It shall be that or euer they call, I shall answer them. While they are yet but thinking howe to speake, I shall heare them. Esa.65.

PHILE. The History of the Theefe which was put to death w̄ Christ is not to be let passe. What a malefactor and wicked person he was, the holy Scripture doth declare: notwithstanding so son as he humbled himselfe, repented him of his former lyfe, confessed his sin and called vpon Christ for mercy, saying: Lord remēber me when thou commest into thy kingdom: he was straighte way receiued into fauour, and heard these moste comfortable wordes at the mouth of Christ: Uerely I say vnto thee, this day shalt thou be with me in Paradise. Luke.23.

CHRIST. Here is also the saying of God by the Prophet found true. At all times when a sinner turneth vnto me (saith the lord) I wil no more bare his iniquities Ezech.18.

in

in mind but freely forgiue them.

EPAP. Here is then a good and com-
fortable lesson, that when soeuer we turn
from our wickednes, the Lorde our God
will forgiue vs our sinnes, and geue vs fa-
uour, grace, mercy, lyfe, and euerlasting
glory

PHILE. Truth it is Brother *Epaph.*
Beleeue it, and all thinges shall goe wel
with you. You shall find much comfort and
great ioye in your conscience. A quiet and
mery heart shall you haue within you, as
Rom. 5. S. *Paule* sayth: *We being iustifyed by faith
haue peace*, that is to say, quietnes of con-
science towarde God, thorowe our Lorde Je-
sus Christ, by whome also it chaunced vnto
vs to be brought in thorow fayth vnto this
grace, wherein we stande, and reioyce in
Luke. 10, 15. hope of the glory of God. How greatly also
do the Hystoryes of the wounded-man, and
of the lost shepe (as I may let other passe)
set forth Gods exceeding mercye towarde
penitent sinners, be they neuer so greuously
wounded and diseased? *A certayne man*
Luke. 19. (sayth our Sauiour Christ) *descended from
Ierusalem to Hiericho, & fell among theeues
which robbed him of his raiment, & woūded
him, & departed leuing him halfe dead.* And
it chanced

chanced that there came down a certaine
priest that same way. And when he sawe
him, he passed by. And likewise a *Leuite*,
when he came nye to that place: came and
looked on him, and passed by.
But a certayne *Samaritane*, as he tourneyed
came vnto him, and when he sawe him, he
had compassion on him, and went to him,
and bound vp his wounds, and powred in
ople and wine, and set him on his own beast
and broughte him to a common Inne and
made prouision for him. And on the mor-
rowe when he departed, he tooke ii. pence,
and gaue them to the hoste, and saide vnto
him: take cure of him, and what so euer
you spendest more, when I come agayne,
I will recompence thee.

EPAP. There was small charity both
in the Priest and in the *Leuite*.

PHILE. You say truth.

EPAPH. But who was that *Sama-*
ritane? For he was verye gentle and lo-
uing.

PHIL. Christ Jesus that Lord, which
is the selfe gentlenes and loue, which also
refuseth no labour, no payne, no cost in see-
king our saluatiō. He it is alone (which as
the Prophet sayth) hath taken on him our Esay. 58.
infirmities

infirmities, and borne our paynes. He him-
1. Pet. 2. selfe (as *Peter* sayth) bare our sinnes in
his body on the tree, that we being deliue-
red from sin, should liue vnto vnrighteous-
nes. By whose stripes ye were healed: for
ye were as sheepe going a straye: but are
now turned vnto the shepheard and Bishop
of your soules.

EPA. You speake of the lost sheepe also.

PHI. Truthe blessed *Luke* telleth the
Parable on thys manner. What man of
you hauing an C. Sheepe, if hee loose one
Luke. 15. of them, doth not leaue nintye and nyne in
the wildernes, and goeth after that which
is lost, vntill he finde it? and when he hath
found it, he layeth it on his shoulders with
ioy. And as soone as he commeth home he
calleth to gither his louers and neighbors
saying vnto them: reioyce with me, for I
haue found my Sheepe that was loste.
Hereof our Sauiour Christ concludeth: I
say vnto you, that likewise ioye shall be in
Heauen ouer one sinner that repenteth
more then ouer nintie and nine iust persons
which neede no repentance. This Parable
with the other of the woman that loste a
grote, setteth forth maruailously the louing
kindnes of Christ to ward penitent sinners.

For

Luk. of that he also concludeth and sayth, Likewise I say vnto you, shal ther be ioy, in the presence of the Angels of GOD ouer one sinner that repenteth.

EPAP. Greate comfort is there for penitent sinners and weake consciences, in these Historyes and Parables whiche our neighbor *Philemon* haue full gently declared vnto me.

PHIL. I am glad Brother *Epaphroditus* to heare you so saye. And be ye well assured, they are no lesse true then cõfortable. Perswade your selfe that Christe is a most louing and faithfull Phisition to so many as feele themselues diseased, yea he so muche tendereth our health that hee calleth vs vnto him, and promiseth that he will ease vs of our greefe (if wee will come vnto him) and heale all our diseases. They that are strong neede no Phisition, but they that are sick. And Christ came not to call the righteous but sinners vnto repentance. If ye therefore feele your selfe sicke and greeued with the burden of sinne, come vnto the Phisition Christ, shew him your woundes and he will vndoubtedlye heale them, as ye heard afore of the wounded man. Despaire not though your sinnes

Mat. 9.

Math. 11.

Math. 9.

Luke, 10.

be

be neuer so great and innumerable. For the
Iud.19. Sonne of man came to seeke and to save
Ioh.1. that was lost. Christ is that Lamb of God
which taketh away the sinnes of the world.
This is a true saying and worthye of all
Ioh.3. men to be receiued that Christ Iesus came
Psa.28. into this world to saue sinners. Whosoeuer
Rom.10. beleeueth on him, shall not be ashamed. Be-
cause he hath put his trust in me (saith God
Psal.91. by ỳ Psalmist) *I wil deliuer him: yea I will*
defend him, because he hath knowen mi name.

EPAPH. Then I truste whether
the Lord my God punish me for the trye
of my Fayth, or for my sinnes that by the
meanes he may call me vnto repentance, it
is no token of his wrath and heuy displea-
sure toward me.

PHILE. No, be ye well assured. For
whom the Lorde loueth him he chastened
and yet delighteth in him, as a father in his
Pro.3. own son. What son is he whō ỳ father chas-
steneth not? If ye be not vnder correctiō (saith
Heb.12. S. *Paule*) wherof al are partakers, then are
ye bastardes and not sonnes. And GOD
Apo.3. himselfe sayth: *As many as I loue I rebuke*
and chasten. So that this your sickenes is
the louing visitation of God, sent vnto you
not for your destructiō, but for your saluatiō.

EPAPH

PAP. I may then be bold to cal vpon
Lord my God in this my sicknes.
PHI. Why not? God hath comman-
you so to doe, and hath also promised to
re you.
PAP. Wher is that commandement
promise of God?
PHIL. It is written in a certayne
lme by that princelike Prophet *Dauid*.
PAP. Let me heare it.
PHIL. *Call on me* (sayth God) *in the* Psal, 50.
me of thy trouble, and I wyll deliuer thee,
thou shalt honour me. Here God doth
onely command vs to call on him in
tyme of our trouble: but also he promi-
graciously to heare vs, and to graunte
our request. And for this his benefit he
uireth nothing of vs but thanksgiuing.
CHRI. Full gratious is the Lorde,
a strong hold in the time of trouble: he Psal, 34.
weth them that put their truste in hym.
e Lord is nye vnto them that are of a Psal. 147.
trite hearte, and will saue such as be of
humble spirite. The Lord healeth those
t are broken in heart, and giueth medi-
e to heale their sickneſſe. *The Lorde re-* Psal. 136.
membred vs (saith the Psalmist) *when wee*
re in trouble: for his mercy endureth for
euer

euer. Vnto whom shall I haue respect, or w

Esa.76. *shall I fauour* sayth God by the Proph*
Verely euen him that is miserable, poore, h
brought, troubled in spirite and standeth
Zach.1, *awe of my words.*

PHIL. Truth it is that the Lorde good & gratious vnto them that put th trust in him, and to the soule that seketh ter him. Therefore Brother *Epaphrodit* feare not in this your sicknes, diligen and without ceasing to flee vnto GO with harty and saythfull Prayers, nothi doubting but that hee wyll fauourabl heare you and graunte whatsoeuer ye a

1.Ioh.5, accordyng to hys wyll (as Saint Io sayth), Thys is the truste that we haue him: that if we aske any thing accordy to his will: he heareth vs. And if we kn that he heareth vs what so euer we as we knowe that we haue the petitions t

Psal.145. we desire of him. For the Lorde is n vnto all that call on him, yea that call him in truth. After this manner did good-men and women behaue them selu whensoeuer they were assailed with an

4.Reg.20, kind of trouble or aduersity. King *Ezech* as whē he was greeuously sicke, & had r geiued a commandment from God that

shou

should set his house in an order, for he shuld
not liue, turned his face to the wal and
vnto the Lord, & the Lord heard him,
him whol & saued him aliue. xv. yeres
The three children, *Sidrach*, *Misach*, Dan.3
Abednago whē they were cast into the
fornace, because they would not wor-
the golden Image at the commande-
of King *Nabuchodonosor*, praied vnto
Lord, and he both graciously hard them
and deliuered them. *Daniel* being in the Dani,6
den of Lyons, praied vnto God and was
preserued. *Susanna* forsaken of all men, and Dan,13.
the poynte to be stoned vnto death tho-
the vniust and false accusations of two
ked Iudges: prayed vnto the Lorde
GOD, and shee was both hearde
safely delyuered. Our Sauiour Christ Luke.22
the tyme of his trouble and Passion,
ed so feruently vnto his Heauenly fa-
that his sweate was like droppes of
trickling downe to the ground. Bles-
Stephen whē the stons came battering Acts,7.
his body prayed earnestly. When
was in prison, ther was prayers Acts,12.
of the congregation for him. Many
such like examples haue we in the ho
Bible, which declared vnto vs that all
good-men

good men and women in their aduersi
haue alway fled vnto God by feruent pra
er for remedy, neyther haue they bene d
ceiued of their purpose. For God is faithf
which will not suffer vs to be tẽpted abo
our strength, but shal in ỳ midst of the tem
tatiõ make away ỳ we may be able to bea
it. For ỳ lord himselfe saith: *For asmuch as*
hath put his trust in me I wil deliuer him.
wil be good to him because he hath know
my name. He hath cried vnto me, & I wil g
ciously heare him. I am with him in trouble
I wil delyuer him and bring him into hon
With long lyfe will I satisfye him, & she
him my saluation. When I was in trou
(sayth Dauid) *I called vpon the Lorde a*
hee heard me. Agayne he sayth: I w
cal vpon the Lorde, which is worthy to
prayed so shall I be safe from mine e
mies. The sorrowes of death compas
me, and the ouerflowing of vngodline
made me afrayde. The paynes of hel ca
vpon me. The snares of death ouertoke m
But in my trouble I called vpon the Lo
and made my complaynt vnto my God: a
he full graciously heard my voyce from h
holy temple, and my complaynt came b
fore him, so that it entred euen into h
eare

1. Cor. 10.
Psal. 91.
Psal. 120.
Psal. 18.

eares. And as *Dauid* in al his troubles cryed vnto the Lorde and was holpen: so did all his faithfull ancestors as these his words doe declare, and they also were heard:

Our fathers hoped in thee, and thou didst deliuer them. They called vpon thee, and were holped, they did put their trust in thee, and were not confounded. Psal. 32. And vnto this day haue all the faythfull in their aduersity cryed vnto the Lord, and haue receiued helpe. For there is one Lorde of all, rich inough for all that call on him: so that whosoeuer calleth on the name of the Lord, shall be safe. For none shal be confounded that putteth his trust in him. The poore-man cryed (sayth *Dauid*) and the Lord heard him, and saued him from all his troubles. For the Angel of the Lord pitcheth his Tent round about them that feare him, and deliuereth them. O tast therfore and see howe gentle, gracious and louing the Lorde is: blessed is the man that trusteth in him. Rom. 10. Ioel. 2. Esa. 28. Psal. 34.

EVSEB. Brother *Epaphroditus*, all these sentences and Histories which our neighbour *Philemon* hath here recited vnto you out of the holy Scriptures, ought to encourage you to praye vnto the Lod God in this your sickenesse, with a strong and

vnshaken faith, and to be fully perswaded that God will both graciously heare you, and also worke that in you, which shall turne most vnto his glory, and vnto the sal-

Esay.59. uation of our soule. For behold, the Lords hand is not so shortened ỳ it can not helpe, neither is his eare so stopped, that it may

Psal68. not heare. Our God is such a God as ca-

Psal.3. ueth. With ỳ lord our God there is health, and he layeth his blessing vpon his people. Whom did God euer despise that called

Eccl.2. faithfully vpon him? For God is gracious and mercifull he forgiueth sinnes in the tyme of trouble, and is a defender for all them that seeke after him.

THEO. The wise-man sayth: *Sonne*

Eccle.38. *in thy sickenes dispise not thy selfe, but pray to the Lord, and he shall beale thee.* Here is a commaundement giuen to pray vnto GOD in the time of our sickenes, and also a promise added, that he will heare, heale, and helpe vs, as he saith by the Psalmist:

Psal.5. *Call on me in the daye of thy trouble, and I will deliuer thee, and thou shalt honor me.*

CHRI. Saint *Iames* in his Epistle

Iam.5. also sayth: *If anye be diseased among you, let him call for the Elders of the Congregation, and let them praye ouer him, and an-*

noynt him with Oyle in thaname of the Lord, and the prayer of faith ſhall ſaue the ſicke, and the Lord ſhall rayſe him vp: and if he haue committed ſinnes, they ſhall be forgiuen him,

PHIL. That God being faithfully called vpon, will helpe in the tyme of ſickneſs: we haue many examples in the holy Scriptures, whiche may worthyly comfort vs, and ſtirre vp our faith toward God, loking for helpe at his moſt mercifull hande. But for this preſent, let this one example of king *Ezechias* ſuffice, whom being appoynted to dye, after he had called on the name of the Lorde, the Lorde our God graciouſlye heard his requeſt, reſtored him to his helth, and gaue him xv. yeares moe to liue in this world, after that his ſickneſs. Not withſtanding brother *Epaphroditus* albeit we doubt not but that you praying vnto God in thys your ſickneſs, God will mercifully heare you, and worke that in you which ſhall be moſt vnto his glory, and the health of your ſoule: yet for aſmuch as you knowe not what is moſt expedient for you, be content in all your prayers to ſubmit your will to the good wil of God, which without al doute conſidereth the health of your ſoule, more 2Reg.20.

then any mortall frend tendreth the heal
of your body. In all temporall and worldl
thinges that you craue of God in your pr
ers, prefer the will of GOD before yo
owne will, and be content to receiue
the hand of God, as shall be his godly pl
Rom.14, sure to appoynt. For whether we liue or
we are the Lords. An example hereof h
you of our Sauiour Christ, which a lit
Math,26. before his passion being greatly dismay
Mar.14. Luke.22. with the terrors and feares of death, pra
vnto his heauenly father, that those bit
paines and tormentes, which were at h
for him to suffer (might bee remoued fr
him) so that he might not suffer them, b
be fre from them. Notwithstanding kno
ing that the will of his heauenly father
euer best and most perfect, and that al w
of men ought to giue place vnto his go
will, he wished rather the will of God to
done, then the will of him, being man, a
so submitted himselfe to Gods holye wi
being contented to suffer in his body, wh
soeuer should be his godly pleasure to a
point. The wordes of Christes prayer
this behalfe, are these. *O my Father, if it*
Math,26. *possible, let this cuppe depart from me: no*
withstanding, not as I will but as thou wil

Agayn

gayne. *O my Father, if this cup cannot go from me, but that I must drinke it, thy will be done.* That we ought in all our prayers for temporall things, to submit our will to the good will and pleasure of God, and no one to desire of him, then maye stande with his blessed will. Christ our Lord and Sauiour teacheth vs in that common prayer which we call the Lordes prayer, where we pray on this maner. *Thy will be done in Earth, as it is in Heauen.* This manner of praying practised the *Leper* which came vn to Christ to be healed of his Leprosie *Lord* (saith he) *if thou wilt, thou art able to make me whole.* Here this faithfull Leper confessed Christ through the almighty power of his Godhead, to be able for to clense him and to make him whole, notwithstanding he submitted his wil to the wil of Christ, that if the Lord Christ thought it not meete to make him whole, but that it was better for his saluation to continue a *Leper* still, he refused not to suffer that plague of Leprosye vpon his body euen vnto the very death. Thus affected, neighbour *Epaphroditus*, muste we all be whensoeuer we aske any temporall or worldly thyng of God. And this trade follow you in this your sickness

Math. 6.
Math. 8.

when you pray vnto God: desire GOD to remoue this your disease from you, and to blesse you agayne with the benefite of health, that you may liue long and see good dayes on earth: yet in these your prayers be cõtent to submit your wil to his godly wil, yea though death should follow, knowing that if death doe insue of this your sickness, it shalbe no losse, but aduantage vnto you, (as S. *Paule* sayth) *Christ is to me lyfe and death is to me aduantage.* On this maner did Christ our elder brother submit his will vnto the will of his heauenly father, as you afore heard, & humbled himselfe so that he became obedient vnto death, euen vnto the death of the Crosse. Note now what followeth. Wherfore god hath also exalted him on hie and giuen him a name which is aboue all names, that in the name of *Iesus* euery knee should bow, both of thinges in heauen & things in earth, and things vnder the earth, & that al tongues should confesse, that Iesus Christ is ỹ Lord, vnto ỹ prayse of God ỹ father. He that humbleth himselfe shalbe set hye. For the Lorde is a freend to them that be humble and submitte theyr willes to his godly will and pleasure.

Phil. 1.

Phil. 2.

Luke, 18.

1 Pet. 5.

EPAP. O Lorde thy will be done and not

not mine. I confesse (O heauenly father) A prayer,
that my manifold wickednes & innumerable sinnes, haue not only deserued this sickenes, which is thy most gentle, fatherly and louing correction, but also very Hell, and the bitter paynes thereof: if thou shouldest handle me according to my desertes. I haue sinned, I haue sinned (O Lord God) agaynst thy holy lawes, and I haue broken thy blessed Commaundements, most greeuously offending thy glorious Maiestie. Whatsoeuer I suffer, I worthily suffer. Ah wretch that I am. My sinne I confesse, and with an humble hearte and broken Spirit I flie vnto the throne of thy fauourable mercy, most humbly beseeching thee for Iesus Christes sake, to forgiue me all my sinnes, which I haue cõmitted agaynst thy diuine Maiestie, from the houre of my birth vnto this present time, and to receiue me into the holye fellowshippe of those thy blessed and chosen people, whom before the beginning of the worlde, thou didest appoynte heires of thy heauenly kingdome in Christ Iesu our Lorde, that they might for euer and euer raigne with thee in glorye. Ah Lord giue me grace to beare this Crosse both patiently and thankefullye. Suffer

me not once to murmure, grudge or spurne agaynst thy holy will, but with a patient and thankfull heart to waite on thy blessed pleasure, being alwaye content to beare whatsoeuer burden thou laiest on my shoulders, with this perswasion & assured faith that whatsoeuer I suffer, is vnto the glorye of thy name, and vnto the healthe of my soule. O Lorde thy will be done and not mine. Amen. Amen.

Neighboures, I am verye sicke, and my payne encreaseth more and more.

PHI. The Lords will be done in you neighbour *Epaphroditus*. Feare not no although present death were at hand. For whether you liue or dye ye are the Lordes. God hath sealed you vp in Christes bloud vnto euerlasting life. Your name (doubt ye not) is written in the booke of lyfe. Ye are of the number of those, whom God (before the foundations of the worlde were layde) hath chosen in Christe to be his Sonnes and heyres: ye are the derely beloued sonnes of God, yea are inheritors of Gods glorious kingdome. God for your earnest faithes sake in the bloud of Christe, hath forgiuen you all your sinnes that euer ye committed agaynste him from the daye of your byrth, vnto

Rom. 14.

Luke. 10.
Ephe. 1.

vnto this houre. He hath cast away all your iniquities behind his backe, so that he will neuer remember them anye more, ye are counted among them whose vnrighteousnes are forgiuen and whose sinnes are couered, and vnto whom the Lorde imputeth no sinne. God loueth you, God careth for you, God is on your side, who then can endamage or hurt you? Who can laye anye thing vnto your charge? *It is God that iustifieth you, whoo then can condemne you?* Ye neede not feare eyther Sathan or sinne, or anye other thing that shoulde trouble your conscience. For there is no damnation to them that are in Christ Jesu which walke not after the flesh but after the Spirit. For the law of the spirit of lyfe, throwe Jesus Christ hath made you free from the lawe of sinne and death. For what the lawe coulde not do (in asmuch as it was weake because of the flesh) that performed God, and sent his Sonne in the similitude of sinfull flesh, and by sinne damned sinne in the flesh, that the righteousnes of the lyfe might be fulfilled in vs, which walke not after the flesh, but after the spirit. Esa.63. Psal.32. Rom.8.

EPAPH. I thanke you Neighbour Philemon for your ghostly and comfortable instructions

instructions: For I am well comforted with these your wordes, and I faithfully beleue, that God the father for his promise sake made vnto al faithful and penitent sinners in Christes bloud, hath so freely and wholly forgiuen me all my sinnes, that he will neuer remember them more, nor laye them vnto my charge, but so loue me and tender my saluation, as thoughe I had neuer offended his fatherly goodnes.

And in this fayth I submit my selfe, my body and soule, and all that I haue vnto his godly wyll to doe with me in all thinges, what soeuer his godly pleasure shall be. For lyue we, dye we, we are the Lordes.

Rom. 14.

A prayer.

And Lord I most humbly beseech thee, call to remembrance thy tender mercyes, and thy louing kindnes which haue bene euer of olde. Oh remember not the sinnes and offences of my youth, but according to thy mercy thinke thou vpon me (O Lord) for thy goodnes. Turne thee vnto me, & haue mercy vpon me, for I am desolate and in misery. The sorrowes of my heart are enlarged. O bring thou me out of my troubles. Looke vpon myne aduersity and misery, and forgiue me all my sinne. O keepe my soule & deliuer me, let me not be confounded for

Psal. 25.

for I haue put my trust in thee.

PHILE. I much reioyce to see in you these workes of faithfull repentance. This humbling of your selfe before the maiestie of God, this lamenting of your sinnes, this faythfull and hearty callyng on the Lords name for the remission of sinnes, in Christs bloud, for the tranquillitie, peace, quietnes & rest of conscience, for the fauor and grace of God, for Gods wil to be done in you is wout dout, a sure seale vnto your conscience that God loueth, fauoureth and tendreth you, yea and that much more then any naturall father maketh of his Sonne. Eccle.35. Who so serueth God, saith the Wise-man after his pleasure: shall be accepted, and hys prayer reacheth vnto the cloudes. The prayer of him that humbleth himselfe, goeth thorowe the cloudes, till shee come nye. She will not be comforted, nor go her way tuntill the hiest GOD haue respecte vnto her. The Lorde is nye vnto them that are of a contrite hart (saith the Psalmist) and Psal.34. will saue such as be of an humble spirite. The sinfull *Publicane* (thus humbling Luke.18. himselfe) obteyned the fauour of God, remission of sinnes, and went home more righteous then the proude Pharisey. So

likewise

Math.8. likewise the *Centurion* confessing his vnworthines for the receiuing of Christ into his house, obtayned health for his sicke seruant. Likewise the *Leper* with diuers other humbling them selues before Christ, obteyned their heartes desire. For God (saith *Dauid*) hath respect vnto the prayer of the humble, and such as be destitute, and despiseth not their desire, but heareth their mournings that he may deliuer them and saue them.

EVSEBI. Now neighbour howe do you? I pray you be strong in God, and reioyce in his sauing health.

EPAPH. O neighbour *Eusebius*, my body is weake, my heart is faint, my wits are feeble, my memory almost fayleth me, no part of me is free from sicknes & payne.

A prayer. But Lorde, I beseech thee strengthen thou me, and indue me with power from aboue

Mat.26. that as the spirit is redy: so likewise ỳ flesh which is euer weake and vnready, may be obedient to thy good will & frely consent to the working of thy blessed pleasure. Lorde

Luke.18. increase my faith: Lorde helpe my vnbelefe,

Math.9. Lorde remember not mine old sins but haue

Psal.79. mercy vpon me, ye that sone for I am come to great misery. Helpe me O GOD my

Sauiour

Sauiour for the glory of thy name. O deliuer me and be mercifull vnto my sinnes for thy names sake.

EVSE. God hath euer bene mercifull vnto you, and so will continue vnto the ende doubt ye not.

EPA. That is my only comfort. And Lord, I most humbly praye thee, confirme that which thou hast begun to worke in me and keepe me blameles agaynst the comming of thy deare sonne. But where is my louing neighbour *Philemon?* I would be glad to haue his counsell in a certain matter. Where is he? A prayer. Psal. 68.

PHI. Neighbour here at hand. What is your pleasure.

EPAPHR. I perceiue righte well that my sickness doth not decrease but increase, so that I cannot long continue in that state wherin I am now. And I thinke verely, that the Lorde my God hath sent this sickness vnto me as a messenger, to forwarne me of my departure from this world, that when he commeth, he may not find me vnprepared or vnredy. And I most hartely thanke him for it. Therfore neighbour *Philemon* and neighbours all, I think it best euen out of hand to dispose my temporall

poral possessions and to set an order in such worldly goods as God hath lent me: that after my departure, there be no discention, nor strife for them, among such, as I most wish to be linked togither wyth perpetuall amitye and continuall frendship. It shall also I trust, be a greate quietnes vnto my mind.

PHILE. If you haue not alredy (brother *Epaphroditus*) dysposed and set an order in your temporall thynges, I wyshe it to be done with all expedition. For suche thynges oughte to be considered when we be most perfect in health, forasmuch as our life is vncertayne, and we knowe not howe soone death commeth.

EPAPH. I thoughte not that the time of my lyfe had bene so shorte, and therfore I deferred the matter. But I see nowe that no man is certayn of his life vntill to morowe: therefore ought we all to watch and to prouide, that we be not found vnredy when the Lord commeth.

Math. 24. Math. 13. Apo. 16.

THEO. When that godly King *Ezechias* was sicke, God sent the Prophet *Esay* vnto him, and willing him to say vnto him on this wise: *Thus sayth the Lord God, Set thine house in an order, for thou shalt*

4. Reg. 20.

dye

dye and not liue. Here learne we the good will of God (which is) that they whom the Lord hath endued with the goods of the world should before their departure, set a godly order and quiet staye in their temporall possessions.

EPAPH. You say true Neighbour *Theophilus*, and therfore I pray you bring hither Pen, Ink and Paper with all expedition, & let my wil be written. For I thank the Lord my God, I am as well contented to leaue the goods of the worlde, as euer I was to enioy them. And in this behalfe I haue to thanke the Lord my GOD, that since I came to the vse of reason, & had any worldly possessions at all, I haue alwayes made them to serue me and I neuer serued them, but at all times could be contented to depart from them whensoeuer the glory of God, and the commoditie of my neighbour did require. The true vse of riches.

CHRI. Then did you vse your goods aright. And you were not rich in the world, but in the Lorde, and of the number of whome it is written. *Blessed are the poore in Spirite, for vnto them belongeth the kingdom of heauen.* Math. 5.

The Psalmist saith: *If riches doe abound, set not thine hart vpon* Psal. 62.

them

Psal.62. *them.* And the holy Apostle commandeth *That they which vse the world, should be as though they vsed it not.* 1.Cor.7. *For the fashion of this world goeth away.* S. *Iohn* also sayth *See that yee loue not the worlde neither the thynges that are in the worlde.*

1.Ioh.2. For all that is in ỹ world, as the lust of the flesh, and the lust of the eyes, & the pride of life is not of ỹ father but of ỹ world. And the world passeth away, and ỹ lusts therof: but he ỹ fulfilleth the wil of god abideth for euer.

EPAP. God graunt all men to follow this doctrine. O Lorde how sicke am I? Wher is the Pen, Ink, and Paper?

EVSE. Here Sir.

EPAPH, Write neighbour *Philemon* I pray you?

PHIL. What is your pleasure that I should write?

EPAP. On this manner.

The sicke-mans vvil, I *EPAPH*, the vnprofitable Seruant of GOD, weake in body, and not withstanding, strong in mind: do willingly and with a free hearte, render and giue agayne into the hands of the Lord my God my spirite, which he of his fatherly goodnes gaue vnto me, when he fashioned the my body in my mothers wombe, by the

meanes

meanes making me a liuing creature, no-
thing douting but that this my Lord God,
for his mercyes sake, set forth in the preci-
ous bloude of his deerely beloued Sonne,
Christ Jesu our alone Sauiour and redee-
mer will receiue my soule into his glorye,
and place it in the company of the heauen-
ly Angels and blessed Saynctes.

And as concerning my bodye, euen with a
good will and free hearte, I giue it ouer, Bo dy.
commending it vnto the earth whereof it
came, nothing douting, but that according
to the article of our fayth at the greate day
of the generall resurrection, when we shall
all appeare before the iudgment seate of
Christ, I shal receiue it again by the migh-
ty power of God, wherewith he is able to
subdue all thinges vnto himselfe, not a cor- Phi. 3
ruptible, mortall, weake, and vile body, as it
is nowe, but an vncorruptible, immortall,
strong, perfect, and in all poynctes like vnto
the glorious body of my Lord and Sauior
Christ Jesus. Haue ye written this neigh-
bour *Philemon*.

PHIL. Yea forsooth Sir. But what
is your mind now concerning your world-
ly possessions?

EPAPH. First, as touching my wife, VVyfe,

with whom I coupled my selfe in the feare of God, & refusing all other women: I liked my selfe vnto her, liuing wyth her in the blessed state of honorable wedlocke, by whom also thorow the blessing of GOD I haue had certayne children, wherof part are gone before me vnto the Lorde, and part yet remayne aliue, albeit I doubt not but that God after my departure, according vnto hys promise, wyll bee vnto her an Husbande, yea a Father, a Patron and Defender, and will not suffer her to lacke, if she goe forth to liue in hys feare, to serue him, and diligently to call on hys holy name: yet forasmuch as God hath blessed me with worldly substance and she is mine owne flesh, and who soeuer prouideth not for his, hath denyed the Fayth, 1. Tim. 3. and is worse than an Infidel. I bequeth and giue vnto her for terme of her life, this house wherin I nowe dwell with the appurtenaunces, and all the houshold stuffe contayned therin. And after her departure, I will that mine elder sonne (whom nowe I only haue aliue of all my sonnes) haue the house. Let this suffice for my wiues portion, whom I dout not, God will take into his protection, & so prouide for her in the time

of

of her short Pilgrimage, that she shal want no good thing. Onely I craue this at her hand, that shee be diligent in trayning vp my Children in the feare and doctrine of the Lord: so shall God be vnto her an husband, & to her Children a father. Moreouer as concerning my Children, albeit I am fully perswaded that God, according to his promise will be a father vnto them and if they liue in his feare, he will not see them lacke: yet both the law of God, and of nature requireth that I should also haue some care for them. Therfore vnto my Sonne I bequeth the house and the lande which I haue giuen my wife for terme of her life free to be his owne after his mothers departure. And if God so appoynting, he chance to depart before his mother, I will that the house and the land goe to the vse of my two daughters. Haue you written these things? Sonne.

PHIL. Yea Sir. But what nowe for your daughters?

EPAPH. If they be godlye brought vp, I doubt not, but if they liue, God wyll abundantly prouide for them. Notwithstanding I giue vnto ech of thē two C. pounds of good and lawfull money to bee payde Daughters.

in the day of their mariage. And if my so
fortune to dye, I giue vnto them also my
house and my land.

EVSE. Sir we be all mortall both ol
and young, and God knoweth howe soon
we shall depart hence. For as the comm
prouerbe is:

As soone to the market for to be sold:
Commeth the young sheepe as the old.

What if all your Children dye before thy
come to mariage?

EPAPH. My will is, that in suc
case, all that I haue giuen them, shall go
the vse of the poore. I wil that they be mi
heires. I pray you Neighbour *Philem*
write so?

PHILE. I haue done so.

Seruauntes. *EPA.* I thinke it conuenient to giu
my seruants somewhat, that it be not sa
they haue serued an vnthankfull maister.

CHRI. Sir that is very meete. F
Eccle.7. the Wise-man saith: *Where as thy Ser-*
uant worketh truly, entreate him not euil
nor the hyreling that is faithfull vnto thee
Loue a discrete Seruant as thine own
soule, defraude him not of his libertye, ne
ther leue him a poore man.

EPAPH. I giue to euery one of my
Seruants

seruants vi. pound xiii.s.iiii.d.to be payd
the day of my buriall. Write it.

CHI. It is done.

EPAP. God blesse them: and increase
them, for they haue serued me both honestly
& faythfully. The Lorde our God deale
with them as they haue dealt with me.

THEO. They haue done but their duty.

PHI. But neighbour Epaphro. wherof
shall these summes of money be raysed?

EPAP. God hath blessed me abound-
antly. Ye shall haue it in my counting
house with a more summe.

CHRI. But now Sir, concerning your
dets, what order will ye take, point for them? Dets.

EPAPH. The Lord my GOD be
thanked, I owe no man any thing but loue
& good will. My cheefe study hath euer
bene to keepe my selfe out of det. And if at
any time I might any thing, to labour vnto
the vttermost of my power, to dispatch my
selfe of that det with all expedition. I ne-
uer counted other mens goods mine owne.
But that I truely gotte with mine owne la-
bour, I dyd allwaye counte myne owne,
my dets being once payde I owe nothing,
though my owe me, but forasmuch as they be
poore men, & cannot pay that they owe me,

except it should be vnto their great hinde
rance, yea I thinke vnto their vtter vnd
ing, I freely forgiue all my debters, wh
soeuer they owe me vnto the vttermost fa
thing, euen as I woulde God the Fath
should forgiue me all my dets for Christ
sake. Wryte this, that I haue forgiu
all my dettes, so that none herafter shall
maund any det of any man in my behal
PHIL. I haue done your appoy
ment.
EVSE. Neighbor *Epaphroditus* seei
that God hath richly blessed you wyth
goods of this worlde, it were verye expe
ent to remembr the poore Scholers of
Scholers of Oxford and Cambridge. Vniuersities of *Oxford & Cambridge*. f
if they be not maintayned all learning
vertue will decaye, and very barbari
shall haste in among vs and at the la
bring this our Realme into destructio
And verely the loue of many now a day
toward learning is very colde, in somu
that we see dayly many good wits comp
led for lacke of exhibition forsake the
niuersitie, & to be come seruing men wh
kind of lyfe is most abhominable and
worthy a good nature.
EPAPH. I haue not in tymes p
be

me altogither vnmindfull of the Vniuer-
ties. What benefites the ſtudents haue
retofore receyued at my handes, I wyll
here rehearſe. God and they know it.
the knowledge therof I woulde wyſh
her to be learned of other, then to be
rd of me. Surely I thinke him no good
riſtian nor freende vnto his countrey
(which if he be able) refuſeth to helpe for-
ard the ſtudyes of good wits, I praye
you neighbour *Philemon* ſette in two hun-
reth ponnd of mony, one hundreth to bee
uen vnto the Vniuerſity of *Cambridge*,
other vnto *Oxford*.

PHIL. This is a godly and a chari-
ble deede.

PAP. Haue ye done?

PHIL. Yea forſooth.

PAAHR. Let me ſee what nowe
maineth.

CHRIST. Sir will it pleaſe you to
member the poore?

PAP. I neuer forgot them ſince the
ord my GOD gaue me any portion of
ldy goods. I alwayes conſidered to
at vſe they were giuen me: verely that
ſhoulde diſtribute part of them to the
reſſitye of the poore Sayntes. And

Poore people.

I thank the Lord my God, so haue I done, yea and that with a good wil and free hart. *For God loueth a cheerefull giuer.* I haue not bene of the minde that some are, which so long as they liue greedely gather together, and bestow nothing at all vppon the poore. But when they see nothing but present death, then lash they out and liberally giue vnto the poore, because they can keepe it no longer. I truste I haue layd vp for my selfe all ready treasures in heauen where neyther rust nor moth doth corrupt and where theeues doe not breake through nor steale. For I haue euer thought it better to send my workes before me, while I liue in this worlde, then to haue them sent after me (I know not by whom) when I am gone. These Purgatory-rakers, shall neyther rake nor scrape for me with their *Masses* and *Dirigies*, when I am departed. For I truste no such workes. Neither do I any thing regard the prayers of such as haue the belly for their God. But as touching the poore. I giue vnto them iiii. C. l. which I will haue bestowed, not vpon idle lubbers and sturdye queues, but vpon the halt, the lame, the blind, the sicke, and such other as be comfortlesse. And in this num-

2. Cor. 9.

Math. 6.

Purgatory rakers.

Phil. 3.

ber

ber also of ỹ poze I comprehend prisoners,
poore maids, yong mẽ which haue not wher
to set vp their occupation, & my needy
neighbors These iiii. C. l. are in foure seue-
ral bags, lying in my counting house by thẽ
selues with this writing vpon euerye one
of them: *Money for the poore.* This mony I
will haue distributed with all haste, if it be
possible euen before I depart. Haue you
written in this money for the poore?

PHIL. I haue done.

EPAP. The hye wayes may not bee Hye wayes.
forgotten, which in many places are verye
foule and ieopardous. Unto the repayring
of them, I giue xl. l. Write it. For I think
this also to be a deede of charitie, and a cõ-
mendable worke before God, to repayre
hye wayes, that the people may safely, and
without danger trauell by the way.

CHRI. This act is very godly, with-
out all doubt.

EPAPH. Neighbour *Philemon*, I
pray you put in that xl. pound for the hye
wayes.

PHIL. It is done already.

EPAPH. That which I should chefly
haue remembred, I had almost forgotten.

EVSE. What is that?

EPAPH.

Sermons. EPA. Sermons.

PHI. What is your minde in that behalfe.

EPAP. This. At the time of my buriall, when the people be gathered to gither, I woulde gladly haue some learned man to make a Sermon, wherein the people may be admonished of their mortalitie, and be taught howe they oughte to dispose themselues in this life, that when the time cometh, they may yeelde vp a good soule into the handes of the lyuing GOD. For his paynes I appoynt x.s. to be giuen him. Also I giue for the preaching of lxxx. Sermons at other times whē it shalbe thought most conuenient xx. poundes. And as I wish these sermons to be preached by godly and discret learned men: so I wishe them to be preached in such places, as the people haue most neede of doctrine and teaching. For the Lord knoweth the people perysh for want of godly knowledge. The greatest part of our beneficed men (God helpe vs) are blind guides, and dum dogs, not once able to barke. The people are desirous to knowe GOD, and among the greate multitude of so manye beneficed men, none almoste eyther is able or elle

Esay. 56.

endeuo-

endeuoureth himselfe to bring them vnto Christ. It is in these our dayes found true, that is written in the Gospell. *The harueſt truely is plenteous, but the labourers are few.* It behoueth therfore euery Christian hart to pray the Lord of the haruest, that he will send labourers (not loyterers) in the haruest, & to procure so much as lyeth in his power, that the worde of God may be vniuersally preached, that the people may repent, turne vnto the Lorde our GOD, and serue him in holinesse and righteousnesse all the dayes of their life: which cannot be broughte to passe where the word of God is not preached. *How shal they beleeue on him of whom they haue not heard? Howe shall they heare without a preacher?* To declare therfore my good will toward the word of God, & the saluation of the Christians I giue xx. pounds for the preaching of lxxx. Sermons I praye you note it in my will. Luke.1. Romi10.

EPHI. It shall be done.

EPAPH. To beare all this charges ye shal haue the mony in my counting house.

CHRI. Sir concerning the costes at your buriall, what order will it please you to take in this behalfe?

EPAPH.

Ministers. *EPAP.* Let the ministers with the other officers of the church haue their duties according vnto the custome.

EVSEBIVS. How many mourning Gownes sir, will ye giue.

Mourning gownes. *EPAP.* Of what mourning gownes speake ye?

EVSE. The maner is (as you know) that when a man of honest reputatiō departeth, and is brought to be buryed, then should follow him certayne in fine blacke Gownes, and certayne poore men and women in courser cloth.

EPAP. Unequally handled, that the poore should haue the worst, and the rich and wealthy the beste. And call ye these mourners?

EVSEB. So are they called.

EPAPH. For whome shoulde they mourne?

EVSE. For you.

EPAP. Why for me? Because good thinges haue chaunced vnto me? Because I haue passed ouer the dangerous sea, and am come vnto the hauen of quietnes? Or because I am deliuered from all euill, and sit in a blessed and ioyfull state? I thinke that at the buriall of the faithfull there

should

ould rather be ioye and gladnes, then
ourning and sadnes; rather pleasant
nges of thankes giuing, then lamentable
d dolefull Diriges. Let the Infidels
ourne for their dead: the Christians
ght to reioyce when any of the faythfull
e called from this vale of misery vnto the
rious kingdome of God.

PHILE. Indeede that most worthy
postle S. *Paule* would not haue vs morne
r them that are fallen a sleepe, as the hea- 1. Thes, 4,
hen do which know not God. And S. *Iohn* Apoc, 14,
ayth in his Reuelation: I heard a voyce
om heauen saying vnto me: write. Blef-
d are the dead which dye in the Lorde.
r from henceforth the spirite sayth, that
ey are at rest from their labors, paynes,
d trauailes. &c. The Psalmist also saith.
full precious in the sight of the Lord is Psal, 116,
e death of his Saintes. Hereto belongeth
e saying of the Wise-man: *The soules*
of the righteous are in the hand of God, and Sap, 3,
e payne of death shall not touch them. In
e sight of the vnwise they appeare to dye
t they are in peace. Agayne in an other
lace. *The righteous shal liue for euer more:*
eir reward is also with the Lord and their
membrance with the hieft. Therfore shall Sap, 5.

they

they receiue a glorious kingdom, and a beautifull crowne of the Lordes hand. For with his right hand shall he couer them, & with his own holy arme shall he defend them.

CHRIS. Blessed *Luke* declareth in his Gospell: that as soone as *Lazarus* was

Luke.16. ded (which in his life time was diuersly afflicted and miserably punished with many sores and diseases) he was receiued into the bosome of *Abraham*, where he enioyed all pleasure, felicitie, and comfort. Such as dye in the Lord are not to be mourned for, but God is rather to be thanked for their Christian departure. For they are now in rest. They are with him in whome alone all glory, ioy, comfort, and felicitie is. God

Esa.25. Apoc.7. Apoc,21, hath wyped awaye all teares from their eyes: so that they are paste all sorrowe, all mourning, all payne. Why then should other mourne for them that are in so ioyfull

Esay.64, 1,Cor,2, state? *The eye hath not seene, nor the eare hath not heard, neither hath it entred into the hart of man what ioyes God hath prepared for them that loue him.*

Serm.de. mortalitate, *THEO.* S. *Cyprian* in his Sermon of mortality hath these wordes. How much it profiteth to go out of ỹ world, Christ himselfe ỹ author of our saluatiõ sheweth how

when his Disciples were sad, because he said ẏ he should depart from them spake vn to them saying: *If ye had loued me, ye would haue reioyced, bicause I go vnto the father:* Iohn, 14, teaching & shewing by these his words. that when our frends whō we deerly loue depart out of ẏ worlde, we ought rather to reioyce then to be sad. Wherof the blessed Apostle *Paule* being mindfull, saith in his Epistle *Christ is to me life, and death is to me aduantage.* Phil, 1, He thinketh it great aduantage to be rid out of ẏ snares of this life, when he shalbe no more subiect to any offence, or sin of the fleshe, but be exempted from the afflictiond that trouble vs, and deliuered from ẏ venimed chawes of the deuil by going vnto the ioy of eternall saluation, thorow the calling of Christ. Also in the same Sermon he saith: I my selfe beeing the most simple of all other, haue thorowe the goodnes of God, diuers times as well by reuelation as otherwise, receiued instruction manyfestly to affirme and preach that our brethren, which be deliuered from the world by the calling of GOD, ought not to be mourned for, seeing they be not lost, but sent before to make the way for vs that too come after. We shoulde not therefore

couet

couet them agayne whiche be deade, nor mourne for them any otherwise, then we vse to doe for such as haue taken their iorney into a straunge land. And for them we oughte not weare blacke, since they in heauen be clothed in white. Herein we should not giue occasion vnto the *Gentiles*, ỳ they might iustlye reproue vs when we mourne for them as dead and lost, whom we do affirme to be liuing with God. &c. And a little after he saith. The Apostle *Paule* doth reproue and blame such as doe mourne at the departure of the persons that they loue. *I wouldé not brethren, (quoth he) that you should be ignorant concerning them that are fallen on sleepe, that you sorrow not as other doe which haue no hope, if we beleeue that Iesus dyed and rose agayne, euen so them also which slepe by Iesus, will God bring again with him* (he declareth) ỳ such as be sorrowful at their frendes departure haue no hope. Why shuld we ỳ liue by hope ỳ beleue in god, & trust ỳ Christ suffred for vs & is risen again, ỳ remayne in Christ, and be risen by him, and in him, be so vnwilling to depart out of this world, or els mourne and lament such as be departed as thoughe they were lost, since Christ our Lord & our God doth

Apoc. 6

1. Thes. 4

doth admonish vs saying. I am the resurrection and the life. *He that beleueth on me, yea, though he were dead, yet shall be liue.* Ioh. 11. *And whosoeuer liueth and beleueth in me shall neuer dye.* If we beleeue in Christ and trust his words and his promises, we shall neuer dye, but shall come with glad surety vnto Christ with whom we shall euer liue and raigne. And that in the meane season we doe dye, we doe but therby passe to immortality. For except we depart from hence the life euerlasting cannot come. Death is no departure but a passage, to the intent that this worldly iourney once ouer-runne, we may come vnto eternitie. Who will not make haste to a better estate? Who will not desire to be chaunged and transformed into the likenes of Christ, and to come out of hand to the dignity of heauenly grace? Which thing *Paule* the Apostle doth declare. *Our conuersation* (sayth he) *is in heauen, from whence we looke for a Sauior, euen* Phil. 5. *the Lorde Iesus Christe, which shall transforme our vile bodyes, that he may make it like vnto his glorious body.* And Christ the Lord doth promise that we shall be such, when that we shall be with him, liue with him in his eternall seate, and reioyce with

him in his heauenly kingdome, he prayeth vnto the father for vs on this manner.

Iohn.17. *Father, I will that they whiche thou hast giuen me, be with me where I am, that they may see my glorye which thou hast giuen me: for thou didst loue me before the making of the worlde.* Therfore we ought neyther to mourne nor lament for comming vnto the seate of Christ, to the glory of the heauenly kingdome, but ought rather according to the promise of God, according to the faith of the veritie to reioyce in our departure, and translormation. Hitherto haue I rehearsed the wordes of

Apoc.14. *Cyprian*, which doe manifestlye declare that they which dye in the Lord, are in blessed state: and therfore not to be mourned for, nor lamented. I feare least I haue been tedious vnto you, in rehearsing so much of Saint *Cyprians* minde concerning this matter.

EPAPH. You haue rather (Neighbour *Theophilus*) comforted me then molested me: yea, you haue righte well confirmed my fayth, and mightely encouraged me to goe vnto this battaile, & willingly to giue ouer this my life, forasmuch as I am throwly perswaded, that after my

departure

departure from thys vale of miserye, I shall come vnto a glorious kingdome, and shall see God face to face. And one thing I noted in the wordes of S. *Cyprian* which you haue rehearsed and that is this: that we ought not to weare blacke clothes, & mourning gownes for them which are deliuered from the world and are gone to God, seing they be clothed in white and weare ioyfull apparell and are in heauen with God raigning in glory and eternall felicitie. Apo. 6.

EVSE. In deede it is a poynte of fondnes to mourne for them that are in ioye, and to be sory for them that are mery. The Apostle sayth: *Reioyce with them that reioyce, and mourne with them that mourne.* Rom. 12. Seing that the faithfull which are deliuered out of this worlde, are in ioye, it is more seemely that we shoulde ioye in God with them, then mourne and be sorye for them, as though they were in worse case now then they were afore. Let the heathen mourne which haue no hope for the departure of theyr frendes. The true Christians which are perswaded, that such as dye in the Lord are in much better case then they euer were in this worlde, ought rather to reioyce & to sing Psalmes, prayses and

thankes giuing vnto God for ỳ Christian and godly departure of their brethren, and for their blessed state, wherein God hath placed them. For the holy Scripture pronouceth them blessed and happy which dye in the Lord. And the Psalmist sayth. *Precious in the sighte of the Lorde is the deathe of hys saints.* The Wise-man also saith. *The soules of the righteous are in peace.*

Apo, 14. Ptal. 16. Sap. 3.

CHR. They therfore which are in so blessed state are not to be morned nor lamented for, but God is rather to be thanked for them.

THEO. The holye Scripture declareth that King *Dauid* prayed vnto the Lord for the childe, which he had by *Bethsabe Vrias* wyfe when it was sicke, and that he fasted and lay all the nighte vppon the earth in so much that the elders of his house arose and went vnto him to take him vp from the earth, but he would not, neyther did he eate meate with them. But when he heard that the childe was dead, he rose from the earth and washed and annointed himselfe & changed his apparell, and came to that house of the Lorde and worshipped, & afterward came to his own house & commanded that they should set bread before him, and he did eate. And when his seruants marueiling

2. Reg. 12.

these things, said vnto him. *What thing is this that thou hast done? Thou didest fast and weepe for the child while it was aliue, and as soone as it was dead, thou diddest rise vp and eate.* He answered, *While the childe was yet aliue I fasted and wept. For this I thought. Who can tel whether God wil haue mercy on me that the child may lyue. But now seing it is dead, wherfore should I fast? Can I bring him any more? I shall go to him and he shall come no more again vnto me.*

In this History the godly wisedome of *David* is greatly to be considered. For hereof may we learne to pray vnto the Lorde our God, for our sicke frends, so long as they be aliue & to seeke all meanes possible at the Lords hand to obtayn health for the diseased. But if the good will of God be to take them out of this world, then are we taught here, no more to mourne, to wepe to lament and to be sory for them, but rather with a ioyfull hart to worship the Lord (as *Dauid* did) and to giue him most heartye thankes, that it hath pleased his goodnes to deliuer our brethren or sisters from this sincke of euils (I meane this world) and to receiue them into his blessed kingdome. Heathen like mourning, therfore is to be banished,

from the burials of the Chriſtians.

The maner of the Thracians.

EVSE. The manner among the *Thracians* is, that when any child is borne, and commeth into the worlde, they weepe, lament and mourne, but when it goeth out of the world, they reioyce and are mery.

EPAPH. What moueth thē ſo to do?

EVSE. When a childe commeth into the worlde, they conſider into what great miſeryes he is like to fall, if he liue: contrariwiſe, when he departeth hence they know that an end of all ſorowe and care, of all payne and trauail is come. Therfore the one thing moueth them vnto ſadneſſe the other vnto gladnes.

PHIL. There is greate plentye of Hiſtoryes whiche declare that the very heathen haue taken the death of their dere frendes patiently, ſo far is it of, that after the manner of ſome which profeſſe Chriſt they inmoderatly tooke the death of their frendes, wept, wayled, mourned, wrung their handes, tare their heare, rent their clothes and in a manner killed them ſelues with ſorow & thought taking. When our Sauiour Chriſt went vnto his death, certayne women followed him weeping and mourning, to whom he ſaid, *Ye daughters*

of Ierusalem wepe not for me but weepe for your selues and for your Children. Luke.23.

THEO. Is he to bee lamented and mourned for whiche is remooued from thraldome vnto liberty? from miserye vnto wealth? from darknes vnto light? from ieoperdy vnto safety? from sickneſſe vnto healch? from mortalitie vnto immortality? from corruption vnto vncorrnption? from payne vnto ioy? from transitory things vnto euerlasting thinges? from the company of men vnto ỹ fellowship of the blessed Angels & heauenly spirites? &c. Let the heathen which haue no hope of the ioyfull immortality of ỹ soule, nor of the glorious resurrection of ỹ body, mourn, weepe, and lament for their diseased. Let the faithfull Christians be ioyfull in the Lorde, and thanke God for his greate mercy & infinite goodneſſe, which he hath shewed vpon the brethren by calling them from this vale of wretchednesſe, vnto his heauenlye Kingdome. For the voyce of God euen from heauen, pronounceth them blessed, happy, and fortunate, *which dye in the Lord.* Apoc.14.

PHIL. What is your mind therefore neighbour *Epaphroditus*, concerning mourning gownes?

EPAPH. If it were not for offending other, and that it shoulde also be some hinderance vnto the poore, I would wish rather to haue none then otherwise. For I would haue no man mourne for me. My truste is that so soone as my soule shal be deliuered out of the prison of this my bodye, I shall straight wayes possesse the blessed inheritance of the Heauenly Kingdome, and raigne in glory with God for euer. What neede shall I haue then of mourners. Or wherfore should any man mourne for me? Notwithstanding, I will not striue with them for their garments. Let my wife and my children weare what garmentes they will at my burial, so they be such as become the professours of true godlynesse. Onely this I require that xxx. poore men and women do accompany my body vnto the buriall and that eche of them haue a gowne of some conuenient colour I will also that xxx. poore Children be ther also, and that euery one of them haue a seemly Gowne. And after my buriall I will that both those poore men, women, & children come home vnto my house and haue some repaste, for the refection of their bodies. and so let them depart in the name of the Lord. Haue you

written

written in this neighbour *Philemon*.

PHILE. Yea syr, it is done.

EPAPH. I am glad of it. To see that these thinges maye be done accoyding to my will, I make my wife *sole exequutrix* and you neighboy *Philemon* with my neighbours *Christopher*, *Theophilus* and *Eusebius* here pyesent, I make you 4. myne ouerseers: charging you in the name of God as ye will answeare before the high iudge Chyist, at the dyeadfull day of doome that ye see these my requestes truely diligently and faithfully fulfilled.

CHRI. We were twise vngodly if we should not satisfie your desire and will, beeing so Christian and righteous.

EPAPH. I bequeath to euery one of you foure, foy your paynes taking, fiue pounds sterling, not to the end to make you hirelings but that it may be a token of my hearty good will towards you.

CHRI. Sir will it pleale you to be buried in the Church oy in the churchyard?

EPAP. All is one to me. *The earth is the Lords, and all that is conteyned in it.* Psal. 23. I am not curious of the place. Wherfoeuer I lye, I doubt not but that the Loyde our God at ỳ last daye shall rayse me vp again,

Phil. 3. gayn, and giue me a body like vnto the glo-
rious body of our Lord and Sauior Chri-
Eccle. 11. Iesus. *Let the body therfore returne vn-
the earth from whence it came and the spi-
rit vnto God which gaue it.*

EVSE. Your Children are buried i
the Churchyard.

EPAP. Bury me ther also: God gi
vs all a ioyfull resurrection.

Burials. *THEO.* Sir, what solemnitie wil y
haue at your buriall?

EPAP. What meane you?

THEO. Solemne singing, deuo
ringing, holy sensing, priestes patterin
candels lighting, Torches byrning, co
munions saying and such like.

EPAPH. No kind of superstitio
custome do I allow: that is godly I on
commend. As touching your solemne sin
ing, it is all one to me whether you sing
Singing. say. Those Psalmes, himnes, prayses, a
thanks-giuinges that be appointed to b
sung or said at the buriall of the faithful, l
them be done in the name of God, with
Ringing. cheerfulnes of mind. As for your de
ringing, I craue no more but one bel to
eyther tolled or rung, for to gather the pe
ple togither, to heare the word of God a

thanks-giuing. The ringing of belles
can do my soule no good. And as for your
holy Sensing, Priestes pattering, candles
lighting, Torches bleuning, away with
them as thinges superfluous and vnprofi-
table. Now as concerning Communions, Communi-
saying or singing, they serue not for the bu- ons.
rials of them that are departed, but for
the exercyses of them that be alyue, that
by that meanes they should call to remem-
braunce the death of Christ, and ỹ fruites
therof as that Apostle saith.
So oft as yee shall eate of this breade, and 1.Cor.11.
drinke of this Cuppe, ye shall remember the
Lords deth til he come. The sumptuous and
costly burials, are not to be commended,
neyther doe they profite eyther bodye or
soule but onely set foorth a foolish vayn and
lasting pompe.

PHI. The burial of the faithful ought
to be done honestly, but not sumptuouslye.
Neyther ought the deade bodyes of Chri-
stians to be vilely handled, but honestly bu-
ried for the hope of the glorious resurrecti-
on. *So dyd Abraham bury his wyfe Sara, Io-* Gen.23,
seph his father Iacob, & diuers other as the Gen.50.
holy scripture mentioneth. The bodyes of Lib.1.De
the dead (saith S. *Austine*) are not to be Ciuitate
dei.ca.13.
despised

despised and to be cast away, and especially the bodyes of the righteous and of the faithfull, whom as instruments, and vessels vnto all good workes the holy Ghost hath vsed. But as concerning sumptuous burials (the aforesaid Author sayth) they rather comforte the liuing then helpe the dead. As sumptuous exequies profiteth nothing the sinful rich-men: so in like manner vile or no exequies at all, hinder nothing the sepulture of the poore Saintes. The galant cõpany of the rich-mans seruants (of whom we read in the Gospell of *Luke*) buried their maister gorgeously in the sight of men, notwithstanding his soule was carryed downe into hell fire, wher he lyeth in most miserable torments. What profited him the gorgeous, galant, pompous and costly sepulture, of his body, seeing his soule lyeth without redemption in those most intolerable flames of that lake which burneth with fire and brimstone? We read not that *Lazarus* was so sumptuously buried, no that he was buried at all, notwithstanding the Angels of God came and caryed him (not into a tombe of Marble) but into the bosome of *Abraham*, and the golden mouthed Doctor sayth in a certayne Ho-

Cap.12.

Luke.16.

Apo.12.

Chrysostõe. Hom.84. in Iohan.20.

mily.

...ly. When thou hearest that the Lord did ...se agayne naked, cease I pray thee and ...ue of the fond and vaine charges that ...u bestowest vppon funeralls, and bury- ...g of dead bodyes. What meaneth this ...perfluous and vnprofitable coste seeing ...t it hindreth them greatly that doe it ...d auayleth nothing at all the deade, but ...ther hurteth them.

EPAP. Symply, not sumptuously, honestly, not honorably, let me be buried: I require no more. You haue written all these thinges accordyng to my desire neigh- ...ur *Philemon.*

PHI. Altogither.

EPAP. Then am I at a point with the worldlye possessions, and I truste in a good forwardnes toward God.

CHRI. The custome in times past was that there should be monethes mindes and yeares mindes kept for the dead. Monethes, mindes, and yeres minds

EPAP. To what end?

CHRI. That the dead might be remē- ...red and prayed for.

EPAP. Wherefore shoulde they be prayed for.

CHRI. That their sinnes (say they) might be forgiuen them.

EPAPH.

EPA. Which they, say so?

CHRI. The *Papistes.*

EPAP. I haue nothing to doe wi
Papistes nor with their doctrine. GO
blesse me from them: for they are enemi
of the crosse of Christ, deprauers of the h
Phil.3. ly scriptures, and corrupters of Christi
soules. I beleeue that a man euen in th
world, hath perfect and full remission
all his sinnes, or els he shall neuer haue
God in this worlde, doth either forgy
all the faultes and the payne due for
same, or else he forgiueth none at al. I su
nothing at all the popes boyling form
(I meane Purgatorye) Christes blood
sufficient purgatorie for my sinnes. T
1.Iohn.11. bloud of Christe Gods sonne, hath clen
Heb.6. vs from all sin. The bloud of Christe ha
purged our conscience from dead work
Heb.10. to serue that liuing god. We be sanctifi
made holy by ỳ offring of the bodi of Je
Christ, done once for al. With the one o
oblatiõ of his blessed body & precious bl
hath Christ made perfect for euer & e
them that are sanctified. I require non
ther Purgatorie to purge and clense
sinnes, but the bloud of Christ. For Chr
Ephe.5. hath offred him selfe a sweet smelling sa

fire vnto God ẏ father for my sinnes, yea & that so perfect, absolute, consummate, and in all pointes so omni-sufficient, that there can be found no imperfection in it. *Christe hath borne away all my sinnes on his bodie. By the stripes of Christes body am I healed. Christ died for my sinnes, and rose agayne for my iustification. Christ is made of God vnto me wisdome, righteousnesse, sanctification, and redemption, that as it is written: He that reioyceth, should reioyce in the Lorde. Christ is inough for me.* Let the Papistes seeke their saluation at whose handes they list.

Esay.53. 1.Pet.2. Rom.4. 1.Cor.2. Iere.9.

EHIL. Whereas the Papistes heretofore haue taught for the maintenance of their idle bellyes, that mens sinnes after theyr death be forgiuen them through the sacrifice of ẏ most wicked and abhominable Popish Masse, and by Pilgrimages going by Trentalles, by Diriges, by the good deedes of other. &c. it is a playn errour and agaynst the word of God. For remission of sinnes, the fauour of God, and euerlasting life, is eyther gotten or lost in this worlde. He whiche through his owne repentance and fayth in Christes bloud obteineth not forgiuenes of his sinnes in this worlde,

shall

shall neuer haue it by the meanes of othe
men after this life. It is written. *He tha*
beleeueth on the sonne of God, hath euerla
Iohn.3. *sting life. But he that beleeueth not on hi*
shall not see life, but the wrath of God a
deth on him.

So many as dye, are eyther faythfull, o
vnfaythfull. If they be faithfull, so ha
they in possession straighte wayes euerl
sting lyfe. If they be vnfaythfull then
the wrath of God abide vpon them, a
they receyue the rewarde of Infidelit
which is euerlasting damnation. And al
it this appeareth manifestly of the wor
aboue rehearsed, yet the Hystorye of the
merciful rich-man and of the poore *Laz*
rus paynteth it out very lively.

In that ye see, that the faithfull man, wh
Luke.16. was *Lazarus*, so soone as he dyed, was
ceiued into the bosome of *Abraham*, cont
riwise the vnfaythfull-man, which was
vnmercifull glutton, was caryed dow
straighte wayes into hell fire. The ly
thing is manifestlye set fooryth in the
theeues which dyed with Christ. The
repented, beleeued, and called for mer
vnto Christ, God and man saying. *L*
Luke.24. *remember me when thou commest into t*

kingdo

ngdome. And Christ answered him: *This*
y shalt thou be with me in Paradise. Here
we that this theefe both repented and
leued. *For how shal they call on him* (saith Rom. 10.
. *Paule*) *on whom they haue not beleued?*
d therfore was receiued into glory. The
her which continued in his vnbeleefe,
d so dyed without repentance, and faith,
eyned the reward of vnbeleefe (that is
say) the wrath of God and eternall dam-
tion. They therefore that dye, are either
ithfull or vnfaithfull. If they be faithfull,
haue they out of hand the reward of faith
ich is euerlasting glorye: if they be vn-
thfull, then receiue they their reward of
faithfulnes & mis beleefe, which is eter-
l damnation. If the *Papistes* can find the
rd kind of men (which are neither faith-
l nor vnfaithfull) then will we consente
o their Purgatory, for such haue neither
ce in heauen nor in hell. But such sorte
people the holy Scripture knoweth not
refore knoweth it not such a place of pur-
g after this life, as the *Papistes* haue
etofore deuised.

VSE. The blessed Apostle S. *Paule*
th, to the *Romaines* these wordes folow-
: *God shall giue to euerye one according* Rom. 2.

1.Cor.3. *to his owne deedes.* Agayne to the Corinthians he also saith: *Euerye one shall receyue his rewarde according vnto his owne labour.* In an other place he also saith:

1.Cor.5. *We must all appeare before the iudgement seate of Christ, that euerye man may receyue the workes of his body according to that he hath done, whether it be good or bad.* Item.

Gal.6. *Whatsoeuer a man soweth, that shall he also reape.* For he that soweth in his flesh, shall of the flesh, reape corruption. But he that soweth in the spirite, shall of the spirite, reape lyfe euerlasting. Let vs not be weary of well doing. For when the time come we shall reape without wearinesse. While we haue therefore time, let vs do good vnto all men, and specially vnto them which are of the houshold of faith. Here

Math.16. agreeth the saying of our Sauiour Christ: the sonne of man shall come in the glory of his father with his angels: and then shall he rewarde euerye man according to his deedes. Againe, *I will giue euery one of you*

Apo.2. *according to his deedes.* Out of these scriptures we learne, that we shall not be rewarded according to other mens deedes, but according vnto our owne deedes. If we haue wroughte nothing at all in our lyfe

what shall other mens deedes then doe vs good after our death? And I doubte whether any man (Christ alone excepted) haue good deedes sufficient for him selfe.

CHRI. If we consider well the Histo- Math.25.
ry of the x. virgines, it shall easily be perceyued, that no man hath scarcelye Oyle enough for him selfe. Yea, were not ꝑ great mercyes of God set foorth to all faithful penitent sinners in the precious blood of Christ, we with all our Oyle should perish. For euerlasting lyfe is ꝑ gifte of GOD Rom.6.
through Iesus Christ our Lord. *If thou (O Lord) shouldest narrowly looke vpon our iniquities* (saieth the Psalmist) *O Lorde who were able to abide it?* But there is mercye with thee in store. &c. Psal.130.

THEO. The holye Scriptures moue vs to doe good while we are aliue, and not to truste other mens workes to be done for vs when we be dead. The Wise-man saieth: Doe good vnto thy frend before thou Eccle.14.
dye, and according to thy abilitie reache out thine hand and giue vnto the poore. Be not disappoynted of the good day, and let not the portion of the good day ouerpas thee. Shalt thou not leaue thy trauailes and laboures vnto other men? In the

deuiding of thy heritage, giue and take, and sanctifie thy soule. Worke thou righteousnes before thy death, for after thy death ther is no meat to find. Again. Abide thou not in the errour of the vngodly, but giue God thankes before death. As for the dead, thankfulnes perisheth from him as nothing. Giue thou thankes in thy life: yea, while thou art liuing and whole shalt thou giue thankes, and prayse God, and reioyce in his mercy. O howe great is the louing kindnes of the Lord, & his merciful goodnes vnto such as turne vnto him? *Salomon* in his Prouerbes saith: *Withdraw no good thing from them that haue neede, so long as thy hand is able to doe it.* Say not vnto thy neighbour, goe thy way, and come agayne to morow will I giue thee, wheras thou hast now to giue him. Hereto agreeth the saying of the Preacher. Whatsoeuer thou art able to doe, doe it out of hand, for in the graue that thou goest vnto, there is neither worck counsel, knowledge, nor wisdome. The Prophet also saith. *Seeke the Lord while he may be founde, and call vpon him while he is nye.* Let the vngodlye forsake his owne wayes and the vnrighteous his owne imaginations and turne again

Eccl.17.

Prou.3.

Eccle.9.

Esa.55.

vnto

vnto the Lord: so shall God be mercifull vnto him. Our Sauiour Christ saith in his Gospell. I must worke the workes of hym that sent me, while it is daye: The night commeth, when no man can worke. Walke while ye haue light, least the darknes come on you &c. *While ye haue light, walke in the light. that ye may be the children of light.* I say vnto you, make you freendes of the vnrighteous Mammon, that when ye shall haue nede. they may receiue you into euerlasting habitations. That seruant which receiued one talent of his Lord and gained nothing therwith, but went his waye and hid it in the grounde, was cast into vtter darknes, where weeping and gnashing of teeth shall be. The fiue foolish virgins because they had no Oyle in their Lampes, were not suffered to enter into the mariage Moreouer the most worthy Apostle Saint Paule saith: *While we haue time, let vs doe good vnto all men, and specially vnto them which are of the household of faith.* These and diuers other textes of the holy Scripture moue vs to doe good to our selues, while we be aliue in this world, and not to trust the workes of other to be done for vs when we be dead. For by our owne workes

Iohn. 9.

Iohn. 12.

Luke, 16.

Math. 25.

Gal. 6,

Gal.6, (and not by other mens) shal we be iudged.
2.Cor.5. *Euerye man shall beare his owne burthen.*
Euerye man shall receiue the woorks of his
owne body accoording to that he hath done,
Rom.2. whether it be good or bad. Euerye man
1.Co.3. shall receiue his rewarde accoording to his
Apoc.22. owne deedes. Behold I come quickly (saith
our Sauiour Christ) and my rewarde is
wyth me, that I maye geaue to euery one
accoording as hys woorke shall be. And S.
Iohn pronouncing them blessed which dy
Apoc.14. in the Loorde, sayth on this manner: *Their*
workes follow them. He sayth not other
mens woorkes shall followe them when
they be dead, but their own woorks shall fol-
low, and presently accompany them as the
shadowe doth the body, euen vnto ỳ throne
of Gods maiestie, to be testimonies & wit-
nesses of their true and vnfained faith.
They therfoore are to much fond and negli-
gent of their owne saluation. which trust
ther more then them selues in matters ap-
tayning vnto the health of their soules.

CHR. There is an olde saying in La-
tine, and as I thinke no lesse true then old.
It is this.

Da tua, dum tua sunt, post mortem tunc tua
non sunt.

Ea

ue thy goods while they be thine, for af-
thy death they be none of thine.

EVSE. I remember when I was a
lde, I learned two verses of my schole-
ister, which I haue not yet forgotten, I
l rehearse them vnto you.

Quod sibi quisq; serit, præsetis tempore vitæ,
Hoc sibi messis erit, cum dicitur, ite, venite,

That a man soweth for him selfe in ỹ time
this present life, that shall be his harueſt
to reape, when it is sayd: *Goe, Come*

EPAPH. What meane you by that,
Goe, Come?

EVSE. You know that to the vnfaith-
ll it shall be sayd: *Goye curſed into euer-* Math. 25.
lasting fire which is prepared for the deuill
d his Angels. But to the faithful it shal be
id on this maner. *Come ye bleſſed of the*
Father, poſſeſſe the kingdome whiche was
prepared for you from the beginning of the
World.

THEO. S. *Paule* hath a sentence much
e vnto your verses. Whatsoeuer a man
weth (saith he) that shall he also reape.
for he that soweth in his flesh, shall of the
sh reape corruption. But he that soweth
the spirite, shall of the spirite reape lyfe
erlasting.

PHILE.

PHIL. It is not without cause that the holy Scripture doth so diligently call vs vnto repentance, faith, and good workes, in this present world. For euerlasting life in this world is eyther gotten or lost. As God findeth vs so iudgeth he vs. Euery tree is knowen and iudged by her owne fruite, and not by the fruite of other trees. Euery man likewise is iudged by his owne workes, and not by the workes of others. Christ sayd vnto the vnprofitable seruaunt Of thine owne mouth will I iudge thee Luke. 19. thou euill seruant. *Theophilact* saith. The vertue of my neighbour shall scarsly be inough to defend himselfe, so farre is it of that it cannot profit me also. For all men shall be declared to be righteous by their owne workes, and not by the workes of their neighbours.

EVSE. The Preacher sayth: *When the* Eccle. 11. *tree falleth (whether it be toward the South or toward the North) in what place so euer it falleth there it lyeth.*

EPAPH. What is ment by that?

EVSE. The tree signifieth euery one of vs that are the Children of *Adam*. We fall (that is to say) we dye, eyther toward the South, or toward the North (that is eyther

ther in the ſtate of ſaluation or damnati-
on. In what ſtate ſo euer we dye, in the
ſame remaine we. There is no chaunge af-
ter this lyfe. Either with poore *Lazarus* Luke. 16.
we goe into the boſome of *Abraham*, or elſe
with that vnmercifull rich-man into the
fire of hell. There are but two places af-
ter this life, Hel and Heauen. If we depart
in the faith of Chriſt, we go ſtraight wayes
into the glory of Heauen. But if we dye in
vnbeleefe, then goe we to the deuill: as the
holy ſcripture ſaith. He that beleeueth on the Iohn. 3.
ſonne, hath euerlaſting lyfe. But he that
beleeueth not on the ſonne, ſhall not ſee
lyfe, but the wrath of God abideth in him.

CHRI. Saint *Iohn Chryſoſtome* ſayth: *He that waſheth not away his ſinnes in this preſent lyfe, ſhall fynde no comfort after-ward. &c.*

THEO. The ſame Doctour alſo hath this ſaying. Let vs not (think ſayth he) that when we come thither (he meaneth vnto the iudging place of God) mercy ſhall bee geuen vnto vs, ſeeing we doe not ſo behaue our ſelues in this worlde that we may deſerue to haue forgiuenes though *Adam* ſhould pray for vs, though *Noe*, though *Abr.* though *Daniell* ſhould make intercеſſiō

for

for vs. Therfore while we haue time let vs prepare for our selues ẏ which may stande vs in steade afore God an other day.

EVSE. Herto agreeth the saying of S. *Cyprian. Then* (that is to say, after death) *shall repentance be without fruit, and the sorrow of payne, weepyng also shall be in vayne and prayer shall be without purpose.* Therefore make prouision while ye may for your safegard and lyfe. Again he sayth. When wee be once departed out of this worlde, ther is no more place for repẽtance, there is no effect of sanctification. In this worlde, life is eyther lost or gotten. Here through the worshipping of God and the fruite of faith, prouision is made for euerlasting saluation.

Tract. contra Demet.

EPAPH. I see then both by the authoritye of the holy scriptures, and of the auncient Doctors, that the workes which are don for them ẏ are departed out of this worlde by other, are but vayne and vnprofitable, whether they departe in fayth or otherwyse. For the faithfull depart straight wayes vnto glory, and the vnfaithfull vnto euerlasting paine. The one sort haue no neede of prayer, for they be already in most blessed state and ioyfull rest: And that other

in ſo damnable caſe that prayer can do good for them, no though *Abraham*, *Noe* *Daniel*, and all the beſt that euer lyued, ulde pray for them. For in hell there is redemption. And *Abraham* sayde to the man. *There is betweene vs and you a ate ſpace ſet, ſo that they which woulde from hence vnto you can not, neither may they that are there, come bether vnto vs.* Luke. 16.

PHIL. The trueth is neighboure, *Epaphroditus*, the papiſts haue long bewitched the eyes of the ſimple, by making the leue, that the ſoules of the faithfull go not aight wayes after their departure vnto rnal glory but rather vnto Purgatory a ce of their owne deuiſing (for the maintance of their idle bellies) there to lye ſcrably puniſhed til they be redeemed by entals, by pilgrimages going, by pardons, &c. Our Sauiour Chriſt in the goſpel cheth and maketh mention of 2. wayes the third is not found in the holy ſcriptur, is a ſtraight waye whiche leadeth vnto few there be that find it: The other a broad way which leadeth vnto deſtruction. & many ther be that go into it. Math. 7. Purgatory a place of the Papiſtes deuiſing.

EPAP. I beleue & am throughly perſwaded, that by the merites of his precious

blood

blood which sayde vnto the penitent thief
Luce.23. *this day shalt thou be with me in paradise*
my soule immediatly after ỹ departure
this vile-body, shal be receiued into glory
see the glorious maiesty of god face to face
Psal.27. as ỹ Psalmist saith. *I beleue to see the plea-*
sures and good thinges of the Lorde in the
Land of the liuing. I feare the popish Pur-
gatory and the paynes thereof nothing at
all, my payne endeth in this life. And
end of this life is the beginning of my in
This hope lyeth vp buryed in my brest
Therefore will I haue neither month
mindes nor yeare mindes kept for me
no idle Papists and superstitious mass
mongers, sing or saye for me. For I doub
not, but that the Lord my God hath pre-
ted me a vessell vnto honour and hath wri
ten my name in the booke of life, and ha
also made me his Sonne and heire of ete
nall glory, this is enough for me.

Sap.5. *CHRI*. The righteous (sayth t
Wise-man) shall liue for euermore: the
reward is al so with the Lord & their rem
brance with the hiest. Therfore shall the
receiue a glorious kingdome and a beau
full crowne of the Lordes hand.

EPAP. Neighbours nowe am I at
poy

nt with the goods of the world, yea and
h the world it selfe, so that I may saye Gal.6.
h the holy Apostle. *The world is crucifi-*
nto me, and I vnto the world.

THEO. He is an happy man & great-
blessed, which forsaketh and giueth ouer
world, before the world forsaketh him.
r such obey this commandement of S.
hn: *Loue not the world, nor those thynges* 1.Iohn.2.
at are in the world: albeit I doubt not
eighbour *Epaphroditus*, but that you shall
ght well recouer your health and liue yet
ye yeares among vs.

PAP. No neighbour *Theophilus* the
of my life is at hand. And I most hear- Phil.1.
y thanke the Lord my God for it. For I
sh to be loosened out of this life, and to be Psal.44.
th Christ. Like as the heart desireth the
ter brookes, so longeth my soule after
e, O God. My soule is a thirst for God,
a euen for the liuing God. When shall I
me to appeare before the presence of
od? O how amiable are thy dwellinges
ou Lord of hostes? My soule hath a de- Psal.84.
e and longing to enter into the Courtes
the Lord: my hart and my flesh reioyce
the liuing God. I had rather be a doore
per in the house of my God then to dwell

in

blood which sayde vnto the penitent theef
Luce.23. *this day shalt thou be with me in paradise*
my soule immediatly after ỹ departure
this vile-body, shal be receiued into glory
see the glorious maiesty of god face to face
Psal.27. as ỹ Psalmist saith. *I beleue to see the plea-*
sures and good thinges of the Lorde in the
Land of the liuing. I feare the popish Pur-
gatory and the paynes thereof nothing at
all, my payne endeth in this life. And the
end of this life is the beginning of my ioy
This hope lyeth vp buryed in my brest
Therefore will I haue neither month
mindes nor yeare mindes kept for me nor
no idle Papists and superstitious mas-
mongers, sing or saye for me. For I doubt
not, but that the Lord my God hath pre-
pared me a vessell vnto honour and hath wri-
ten my name in the booke of life, and hath
also made me his Sonne and heire of eter-
nall glory, this is enough for me.

Sap.5. *CHRI*. The righteous (sayth the
Wise-man) shall liue for euermore: their
reward is al so with the Lord & their remem-
brance with the hiest. Therfore shall they
receiue a glorious kingdome and a beauti-
full crowne of the Lordes hand.

EPAP. Neighbours nowe am I at a
poynt

pnt with the goods of the woꝛld, yea and
th the woꝛld it ſelfe. ſo that I may ſaye Gal.6.
h the holy Apoſtle. *The world is crucifi-*
vnto me, and I vnto the world.

THEO. Ye is an happy man & great-
bleſſed, which foꝛſaketh and giueth ouer
woꝛld, beſoꝛe the woꝛld foꝛſaketh him.
oꝛ ſuch obey this commandement of S.
hn: Loue not the world, nor thoſe thynges 1.Iohn.2.
at are in the world: albeit I doubt not
eighbour *Epaphroditus*, but that you ſhall
ight well recouer your health and liue yet
ye yeares among vs.

PAP. No neighbour *Theophilus* the
of my life is at hand. And I moſt hear- Phil.1.
y thanke the Loꝛd my God foꝛ it. Foꝛ I
ſh to be loſened out of this life, and to be Pſal.44.
th Chꝛiſt. Like as the heart deſireth the
ter bꝛookes, ſo longeth my ſoule after
e, O God. My ſoule is a thirſt foꝛ God,
a eueu foꝛ the liuing God. When ſhall I
me to appeare beſoꝛe the preſence of
od? O how amiable are thy dwellinges
ou Loꝛd of hoſtes? My ſoule hath a de- Pſal.84.
e and longing to enter into the Courtes
the Loꝛd: my hart and my fleſh reioyce
the liuing God. I had rather be a dooꝛe
per in the houſe of my God then to dwell

in

in the tentes of the vngodly. O bles
are they that dwell in thy house (O Lo
for they will alwaye bee prayſing thee.
Lorde deliuer my ſoule out of the pri
of my bodye, that I may come and gi
thankes vnto thy bleſſed name. De
Tob.3. *wyth me (O Lorde) according to thy w*
and commaunde my ſpirite to be receiue
peace. For it is more expedient for me to
than to liue.

PHI. I greatly reioyce in the Lo
my God, good neighbor *Epaphroditus*,
ſee you in ſo good a minde and to hear
godly wordes proceede out of your mou
Theſe thinges are euident teſtimonies
your good conſcience toward God. Fe
you not, the Lord hath ſealed you with
holy ſpirit, and made you through his m
cy a veſſel vnto honour.

EPAP. Now that an order is tak
concerning my worldly poſſeſſions, I wi
to haue my wife and my Chyldren, w
my Seruauntes brought hether vnto m
that I maye take my leaue of them a
commend them vnto the lord my GOD
I praye you neighbour *Euſebius* call th
hether.

EVSE. It ſhall be done.

EPA

EPAP. Oh howe ſicke am I. My ſickenes increaſeth more and more. Lord mercifull vnto me, and giue me grace patiently and thankfully to bear this croſſe and in the middeſt of this my ſicknes al- Math.26. wayes to ſay: *Thy will O heauenly father be done and not mine.* A prayer.

PHILE. Be ſtrong in the Lord good neighbour, and faint not: and you ſhall ſee the wondrous workes of God. For God will eyther ſhortly reſtore you vnto your health or elſe make an ende of thys your payne by taking you from this wretched world, and place you in his glorious kingdome.

EPAPH. God graunte. But is my neighbour *Euſebius* come againe.

PHRI. Yea ſir.

EPAPH. Where is he?

EVSE. Here ſir am I.

EPAP. Where is my wife, and my children and my ſeruants?

PHI. They are all here preſent.

EPAP. Come heather Wife. You ſee in what caſe I lye heare, ſicke, weake, and the Priſoner of God looking euerye houre for my departure out of this world. And this viſitation of GOD is vnto me welcome The ſicke mans exhortation vnto his wife.

welcome and I thanke the Lorde with
my heart for it. I dout not but that wh
I am once gone out of this wretched ly
I shall be in a farre better case then euer
was in this worlde. Therefore I pray th
good wife be not heuy neither take thoug
for me, but rather praye that the good w
of God may be done in me. And be as we
contented, that I shoulde at the calling
God, goe from thee, as euer thou wast
haue me in thy company. I haue runne m
race. I haue passed those yeeres which t
Lord appointed that I should liue in th
worlde. And now is the time of my depa
ture come. And I giue ouer this my ly
willingly, and with a free heart. Therfo
take no thought for me. And dout thou n
(sweete wife) but if thou goest forth to li
in the feare of God, and to please him, g
in the time of thy widowhoode will be
husband vnto thee. He will be thy patr
and defender: he wil be thy mighty shelde
strong buckler. He wil prouid for the
see, that thou and thine shall want no go
thing. For he hath promised in his hol
worde, that he will take charge of the wi
dowes and defend their cause. He hath al
giuen a straight commaundement to t
magistrat

Psal.146.
Exo.20.
Esa.10.
Iere.5.12.
Zach.8.

agistrates and head Rulers to loke vnto
ddowes & to deliuer them from oppres-
on. And his holy Apostle saith, that the
re and vndefiled religion before GOD
e Father is, *to visit, helpe, and comfort,* Iam.1.
iddowes. Therfore I doubt not but the
oyde our God will abundantly prouide
thee and thine. Notwithstanding wyse,
asmuch as from the firste time of our
riage vnto this present day, thou hast al-
aye bene vnto me a true, faithful, honest,
ligent and seruiceable wife, I haue made
e mine executrix and giuen vnto thee in
Will, such a porcion as shall abun-
ntly satisfie thee, both vnto the bringing
of thy children, and also vnto the main-
naunce of Hospitalitye. God hath sent Psal.33.
inough, and therfore I leaue vnto thee
thine inough. I praye GOD sende
alwayes his feare before your face, so
ll you neuer want. To forbydde thee
riage after my departure according vn-
he propertie of some husbandes I wyll
. For the holy Scripture saith. The wife 1.Cor.7.
bound vnto the mariage, as long as her
band liueth: if her husband dye shee is
libertye to mary with whom she wil on-
in the Lord. If thou therfore after my

departure (O wife) hast a mind to marye
againe, mary in the name of the Lord our
God. For I know (as the wise-man saith)
that no man can liue chaste excepte God
giueth the gift. Onely haue this care, that
Sap. 2. he with whom thou doest determine to cou-
ple thy selfe in the blessed state of honour-
able wedlocke, be such a man as feareth God,
loueth his worde, is well reported of his
neighboures, dealeth righteously with all
men, embraceth vertue, despiseth vice, &c.
Follow not the manners of certayne olde
doting widdowes, which for bodilye lust
in their old crooked age, couple themselues
to younkers which might righte well haue
beene theyre Children, and vnto whom
they might also haue giuen sucke. But o
what end such mariages come for the most
part dayly experience teacheth. The one
marieth for bodylye pleasure, the other for
couetousnesse. Such mariages are not bles-
sed of God. Choose thee therfore such a
How the vviddovv should chose her husband. husbande as will loue thee and not thy
goodes, onely as is equall to thee in condi-
tion, state, and age, as also will tender thy
children, and be a father vnto them and see
them brought vp in the feare of God and
in the knowledge of his blessed worde.

Phy-

pray vnto GOD and he shall giue thee good successe in all thy trauailes. Looke diligently to the vertuous education & bring vp of my children. Graffe in their harts much fruit of Gods spirit, as is possible, and weede out of their mindes al kindes of vice and wickednes, that their brestes may be made the temples of the holy gost. Loke well vnto thy seruants giue them their couenantes, & suffer them not to be idle. So gouern thy household that there may be found in it no vice but vertue, no wickednes but godlines, no sin but honestye and christian behauiour. And be thou thy selfe an example of godly life to thy children and seruants: so maiest thou be sure to haue obedient children and faithful seruants. Yea so shalt thou be well reported of thy neighbours, and beloued both of God and all good men.

The sicke mans exhortation vnto his children.

LOue my Children, come you hether vnto me. GOD blesse you and send you manye, yea and those ioyfull and quiet dayes vppon the earth. Ye see in what case I am, sore sicke, and very weake, doing the good pleasure of God. The time of this my life is come, and I am glad of it, and most hartely thank the Lord

my God. Let it not dismay you (most dere
Children) that I shall now be taken away
from you. For albeit, that I beeing your
naturall Father, shall no more serue you
nor prouide for you as hetherto I have
done: yet doubte ye not, but if ye go
forth, as you haue begunne to feare God
and to serue him, he will not leaue you
comfortlesse, but in my steade hee will be
a father vnto you, receiue you into his tu-
ition, and prouide better for you then ever
I was able to doe. Therefore yf ye will
haue God a mercifull and gentle Father
vnto you: feare him, loue him, honor him,
serue him, praye vnto him, call on his bles-
sed name, be thankefull vnto him for
hys benefites, and in all thynges seeke to
please his godlye maiestie. Giue your
myndes to the reading of the holy Scrip-
tures: and whatsoeuer you read therein
practise in your lyfe and conuersation. Be
not only fauourers but followers also of the
word, not onely louers but also liuers by
the Gospell, not onely professors but also
practisers of Gods holy lawe, so shall God
blesse you, and all good men loue you. Auoyde idlenes and too much childish pas-
times. Let no time of your life passe awaye
without

without fruite. Eschew all euill companye and haue nothing to doe with them that bee ungodly. Though their wordes be sweete for a time, their ende is suddayne destruction. Oh my children many thousandes are caste awaye, for that they haue not the feare of GOD before theyre eyes, and wyll not be ruled by good counsell, wherefore desire alwaye the fellowshippe of them that be good and vertuous. Haue all your whole confidence and truste in the Lorde your God. Take nothing in hande, before you haue craued his helpe by feruent prayer. And after that thing don, giue God moste heartye thankes knowledging him to be the onelye giuer of all good thinges. The Sabbaoth day and such other feastful dayes, spend them holily and godly. Giue your selues to prayer, to hearing of Sermons and reading the worde of God. See that yee defile not the name of the Lorde your God with vayn and vnlawfull othes. Reuerence your Elders. Honour your mother, be obedient vnto her, praye for her, doe for her what soeuer lyeth in your power, that GOD maye blesse you and giue you long and ioyful lyfe vpon the earth. Be no euill speakers. Be curteous

and gentle vnto all men. Let no lightnes
appeare in you, neither in gesture nor co
tenance. Be true and faithfull. Caste awa
all pryde and imbrace humilitie. Auoyd su
perfluous eating and drinking. Use tempe
rance in all your doinges. Be not moued
vnto anger, but be patiēt & redy to forgiue.
Be mercifull to the poore. Helpe all me
to the vttermost of thy power. Studye to
Rom. 12. doe good vnto all and to hurte none. Lo
all men, yea euen your very ennempes. B
not ouercome of euill, but ouercome ev
with goodnes. If ye obserue these fe
lessons, ye shall continue in the fauour
God, and God as a most mercifull Fath
shall bleesse you, and cause you to prosper
the face of the earth.

The sicke mans exhortation vnto his Sonne.

BVt nowe heare thou my Sonne th
woords of thy Father, and imprint the
well in thy memorye. Of all the Sonn
that GOD hath geuen me since I w
maryed to thys thy Mother, thou alo
art lefte alyue. And I thanke GOD
thee: for in thee lyeth the hope of my pos
ritye. Looke therefore that thou serue
God al the dayes of thy lyfe, that thou m
est be the father of many children, thyou

the blessing of God. If thou dooſt reſemble me as in countenance and lineamentes of body, ſo likewiſe in manners and conditions of life and conuerſation, it ſhall not repent me to haue begotten ſuch a Sonne: neyther ſhall it forthinke thee to haue had ſuch a father. Take heede therefore that thou dooſt not degenerate and growe out of kynde. Honour thy Mother all the dayes of her lyfe. Praye for her, and doe for her whatſoeuer lyeth in thy power. Remember that God hath appointed thee to be the ſtaffe of her old age, neyther forgette thou what and how great paynes ſhe hath ſuffered for thee. Beware of riotous company, and haue alwayes the feare of God before thine eyes. Keepe company with ſuche as haue vnderſtanding and leane vnto their Wiſedome and counſell. Be ſober-minded and eſchue the luſtes of youth, but followe righteouſnes, fayth, loue, and peace, with them that call on the Lorde wyth a pure fayth. When thou ſhalt come to the poſſeſſion of ſuche worldlye ſubſtaunce as I haue appoynted for thee throughe the goodnes and liberalitie of God, looke that thou dooſt vſe, & not abuſe thy goods. Spend in meaſure and as preſent neceſſitie ſhall

Tob.4.

Pro.1. Eccle.6.

2.Tim.2.

require. Beware of superfluous expences.
Pro.21. Auoyde banketing and delicious fare. For whosoeuer loueth delicatly to fare, shall come to pouertye. Remember it hath cast awaye manye thousandes. Thinke that well spent, that is honestlye spent in thine owne house. Extraordynarye banketings looke that thou flee, remembryng that which is gotten through long time, is consumed in a verye lyttle space. Giue almes
Tob.4. of thy goods, and turne neuer thy face from the poore, so shall it come to passe, that the face of the Lorde shall not be turned away from thee. Be mercifull after thy power. If thou hast much giue plenteously, if thou hast little doe thy diligence gladly to giue of that little. For so gatherest thou thy selfe a good rewarde in the dayes of necessitie. For mercye delyuereth from all sinne and from death, and suffereth not the soule to come in darknesse. A greate comforte is mercye before the hye GOD vnto all them that shewe it. In the tyme of thy youth take heede thou defilest not thy selfe wyth whoredome, but bryng an honest and chaste bodye vnto the blessed state of honourable wedlocke. And when the ripenesse of thy age doth requyre thee to marry,

take

ke heede whome thou chooseſt to be thy
okefellowe. Followe not the corrupte
nners of the wicked worldlings, which
chooſing theyre wiues, haue theyr prin-
pall reſpectes vnto the worthineſſe of the
cke, vnto the welthyneſſe of the frendes,
to ryches, beautye, and ſuche other
rldlye vanityes. Conſider thou rather
e godlyneſſe, than the worthyneſſe of the
aydes parentes, the honeſte and vertu-
us bringing vppe of her, her chaſte and
ber behauioure, her Chriſtian and godly
nners, her modeſtye, grauitie, ſobrietye,
womanlyneſſe, her faythe, obedience,
militie, ſilence, quietneſſe, honeſtye,
uſewyueneſſe, and ſuch other fruites of
ods Spirite. Let her bee no Papiſte
r Anabaptiſte, nor *Epicure*, but one
the houſholde of faythe, and ſuche a one
feareth the Lorde GOD vnfaynedlye.
ith ſuch a one couple thy ſelfe in the
re of God, and knowe her to be the
ft of God, as *Salomon* ſayth: *Houſe and* Pro. 19.
thes maye a man haue by the herytage of
Elders, but a diſcreat Wyfe is the gift
be Lorde. Therefore when thou arte
e ioyned wyth her in the holye order of
atrymonye, ſeeke after no ſtraunge fleſh:

beware

Pro.5. beware of Whoredome. Entangle th
selfe with no other womans loue: but be
glad with the wyfe of thy youth. Let he
breastes alwaye satisfie thee, and hold th
euer content with her loue. And if GOD
sende thee Chyldren, thanke hym f
them, and study to bryng them vppe
Ephe:6. the feare, nurture, and Doctrine, of th
LORD, that they may learn to know
GOD, euen from the verye Cradels.
Dyder thy housholde godlye and honestly
Cherishe thy Seruantes, and gyue the
their couenauntes, remembryng that th
also haste a Mayster and Lord in Heaue
Loue thy neighbors, dwell quietly amo
them. Lend vnto them gladly whatsoe
Col.4. Luke.6 they neede, if thou haste it. Oppresse not th
Tenantes. Rayse not thy rents. Take
incomes nor fines. Be content wyth th
olde and accustomed paymentes. Bry
by no newe customes. Mayntayne the la
full libertyes of the towne weerein th
dwellest. Be no vnprofitable member
the common welthe. Diffame no m
but speake well of all men. Hurte no m
but to the vttermost of thy power be ben
ciall to all men. Let neuer pryde ha
rule in thy minde, nor in thy worde, f

pryde began all destruction. Who-so
er worketh any thing for thee, immedi-
ly giue him his hire, and looke that the
red seruants wages remayne not by thee
ernight. Looke that thou neuer do vnto
other man, that thing that thou woul-
st not an other man should doe vnto thee.
ate thy breade with the hungry and pore
d couer the naked with thy clothes. Aske
uer counsell at the wise. Be alway thank-
ul vnto God and beseeche hym that hee
yll order thy wayes, and that whatso-
er thou diuisest or takest in hande, it may
mayne in him.
y Sonne doe these things, and God shal
esse and prosper all thy doinges.

Math. 7.
Luc. 6.
Eccle. 31.
Tobi. 4.
Esa. 58.
Col. 3.
Tobi. 4.

The sicke mans exhortation to his daughters.

What shal I say vnto you my little Daughters? I praye God blesse you and make you ioyful mothers of many children. Serue God: obeye your mother: be diligent to please her: giue care to her wholsome admonitiõs & follow them: do nothing without her counsel & advisemẽt. When your age shal require to be maried folow ꝑ counsel of your mother and other of your faithful frends ẅ wish you to

doe

doe well, in chooſing your huſbands. Take heede ye be not corrupted with the gifts of naughty-packes nor deceyued with the flattering tongues of wicked and vnthrifty perſons. For many in theſe our dayes ſeke not the woman but the womans ſubſtance.

Ephe.5. Col.3. 1.Pet.3. Couple your ſelues with ſuche as feare God, loue his worde, and be of honeſt report. And when ye be once maryed, reuerence your huſbands, know thē to be your heads & gouernours appoynted of God, & obey them and ſubmit your ſelue vnto them. Suffer not your loue to departe from your huſbands, neyther know any man beſides them, but keepe the bed vndefiled, that your matrimony may be honorable & pure in the ſight of God and of his holy congregation.

Heb.13. And if God bleſſeth you with children, loke that you bring thē vp to the glorye of God in his feare & doctrine. Engraffe in theyr yong brests, euen frō their tender age, vertue, godlines & good maners. Looke well vnto your houſhold, and be an example vnto your maids of godlines and honeſty. Be no gadders abroade, nor haunters of tauerns, but keepe your houſes continually, except ſome earneſt and lawful buſineſſe prouoke you to goe forth. Be no bablers nor vayne talkers,

talkers, but for the most parte vse silence. For silence is an ornament & precious iewell vnto a godly woman. Apparell your selues in comely araye, with shamefastnes and discreate behauiour, not with broidred heare, eyther Golde, or pearles, or costlye garments, but as it becõmeth women that professe godlines, through good workes. Let the hid-man which is in the harte be without all corruption: so that the spirit be at rest and quiet, which spirit before God is a thing much set by. For after this manner in the olde time did the holye women which trusted in God, tire them selues, and were obedient to their husbandes, euen as *Sara* obeied *Abraham*, and called hym Lord, whose daughters ye are as loug as ye do wel. If you obserue these few lessons, which I your sick-father haue nowe giuen vnto you, doubt ye not, but ye shall righte wel prosper, and liue a ioyful and quiet life on earth. Yea, God shall be your father and defender. Wel, stand a side a little while, Gods blessing be with you. Come hether ye my Seruants.

1. Tim. 2.

1. Pet. 3.

SIrs ye see in mee what shall be the ende of all fleshe, euen a departure from thys worlde.

The sicke mans exhortation vnto his Seruants.

1.Par.39.
Heb.14.
Heb 9.
Psal.39.
Heb.11.
Heb.9.
Psal.89.
Psal.103.
Esay.40.
Eccle.14.
Iam.1.
1.Pet.1.
Iam.4.

worlde. For we are but straungers and pilgrimes on the earth, as our fathers were before vs. We haue no continuing Citye here, but we seeke one to come. The ordinance of God is, that all men shal once dye. There liueth no man that shall not dye. *A man in his time is but grasse, and flowrisheth as a flower of the fielde. Our lyfe is euen as a vapoure that appeareth for a little time, and then vanisheth awaye.* On this condition came I into the worlde, that we shoulde leaue it agayne. We haue bene sure of death euer since we were conceiued in our mothers wombe. These thinges doe ye nowe see practised in me. The time of my departure out of the worlde is at hand, I thoughte it good therefore to send also for you, & to take my leaue of you, tyll wee meete agayne in the kyngdome of GOD. I thanke you for the good seruice that yee haue done me. I haue not forgotten your seruiceable harts and good willes toward me. If the good pleasure of God had bene, that I shoulde longer haue continued with you, I would haue considered your seruice better. But I haue giuen to euery one of you such portion of money as shall declare some part of my thankfull

and

and well willing hart toward you. This now remaineth to be craued at your hands, as ye haue hetherto faithfully, truely, and honestly serued me in my life time, euen so after my departure, so long as yee tarye here shewe the like faithfulnes, truth, and honestie toward your mistresse. Consider that as long as I liued, I was a stay vnto her, and vnto her thinges: but nowe her chefe hope next vnto God, consisteth in you. Therefore I praye you looke well vnto the thinges which appertayne vnto her. See that nothing goe to wast. Prouide that throughe your diligence her thinges may rather increase then decrease. Ye knowe right well the dutie of a good Seruant, notwithstanding euen at this my departure from you I wil put you in remembrance of it, that when I am gone, ye may yet remember my admonitions, and the more spedely aunsweare vnto your vocation. The duty of a good seruant is, to serue his maister and mistresse willingly, & with a free courage, euen for conscience sake not with the eye, but with the hearte, to obeye them, to honor them, gently to answere them, not to picke nor steale away theire goods, but to be faithful vnto them in all thinges.

The duety of a good Seruants. Ephe. 6. Col. 3. 1. Tim. 6. Titus. 2.

See

Be therefore that ye on this manner be
haue your selues towarde your mistresse.
Auoyd all stubbernesse, churlishnes, curse
speakinges, telling of tales, lying, picking
wast, idelnes, negligence, and sluggishnes
Eschue al euil and riotous company. Flee
dronkennesse and whordome. Abstaine fro
1. Tim. 6. vayne othes and foolish pastimes. So be
haue your selues in all your lyfe and con
uersation, that the name of God and hys
Titus. 2. doctrine be not euill spoken of: *Yea let the*
light of your godly behauiour so shine before
men, that ye may doe worshipp to the glorious
Gospell of our Sauiour Christ in all thynges.
And in this seruing your mistresse with
glad, ready, and faithfull will: thinke you
selues to serue the Lorde your God, and to
do that thing which is pleasant in his godly
sight, and that he also wil see your paine
Col. 3. recompensed, as the holy Apostle sayth
Ye seruants be obedient vnto them that
are your bodely maisters in all thinges, not
with eye seruice, as mens pleasures, but in
singlenesse of heart fearing God. And what
soeuer you do, do it hartely, as though ye
did it to the Lord & not vnto mē, knowing
that of the Lord ye shal receiue the reward
of inheritaunce, for ye serue the Lord Christ

but he that sinneth shall receiue according vnto his sinne. For there is no respect of persons with God. If ye serue your mistresse truely and faithfully, hereafter when ye shall your selues be housholders, God shall likewise sende you true and faithfull seruants: But if ye serue her falsly & vngodlye, then shall ye of your seruants be likewise serued hereafter. *For with what measure that yee mete with all, shall other mete to you agayne* (sayth our Sauiour Christ.) Liue therefore according to your vocation in the feare of God and ye shall prosper right well. God shal blesse you, and neuer leaue you succourlesse: as the holye man *Toby* saith, *Be not afraid, truth it is, we lead here a poore life: but greate good shall we haue if we feare God, & depart from all sin and do well.* Wel, the blessing of God be with you. I am very faint. Luke.6. Tob.4.

PHI. No maruaile. For ye haue talked a great while.

EPAP. I trust my talke hath not bene euill.

PHIL. Forsoth it hath bene both good and godly. I praye God giue bothe them and all vs grace to follow these your most wholesome and Christian admonitions.

But Sir will it please you to take your leaue of your wife, children and seruants, and giue your-selfe to rest for a little while: Peraduenture it shall doe you much good.

EPAP. Sleepe I cannot. And I am loth to let them goe from me, for the sight of them is comfortable vnto me, and me thinketh easeth my paine.

CHRI. God comfort you and ease your payne.

EPAP. Before they depart from me, I wish greatly euen in their presence, to confesse my faith, that both you and they may be witnesses before God and ỹ world that I dye a Christian man.

PHIL. Although we nothing doubt thereof, yet we greatly desire to heare the confession of your faith, that wee may be able to testifie hereafter, that you departed in the faith of Christ.

EPAP. Heare then.

The sicke mans faith. Esay.43. 1.Cor.8. Math.26. 1.Ioha.5.

I Vnfaynedly beleeue wyth my hart and frely confesse with my mouth, that there is one onely true, liuing, immortal, & euerlasting God, God the Father, God the sonne and God the holy-Ghost. 3. distinct persons in the God-hed and notwithstanding one very

bery God in substance, of like maiesty, glory, might, power, iudgement and will.

As touching the first person in the deitie, I vnfainedly beleeue with my hart, and freely confesse with my mouth, that he is the God which alone is the Father, not onelye of our Lord and Sauior Christ Iesu, who of him-selfe from euerlasting he begot his naturall-sonne, and therfore likewise true, and immortal God: but also of all the faithfull, not by nature but by adoption, whom hee hath chosen to bee hys Chyldren, in Christe Iesu, before the foundations of the worlde were layde, to loue, fauoure, cherish comforte, nourish, gouerne, defende and blesse them both corporally and spiritually

Of God the father.

2. Cor. 1.

Psal. 2.

Ephe, 4.

Ephe. 3.

This God the father I beleeue and confesse to be almighty, and able to doe whatsoeuer his godlye will and pleasure is. With him all thinges are possible. There is nothing to hard for him to doe, neither is any thinge vnpossible in his sight.

Gen. 17. Psal. 115.

Math. 19. Zach. 8. Apo. 16.

This God the father Almightye I beleue and confesse, that hee is the creatour and maker of heauen and earth, and of all thynges contayned in them. Of nothing by his wonderfull and almightye power, made he the Heauens, with the blessed

Gen. 1. Psal. 89.

Angels and heauenly ſpirites that are in them. The one he chooſe to be his glorious ſeate, the other he made to be his miniſters to doe his bleſſed will and holy commaundement.

Eſay 42. This God the Father Almightye made alſo the earth of nothing with her encreaſe, and gaue breath to the people that are init, and ſpirit to them that dwell therein. The heauens, the earth and the Sea wyth all that euer is conteyned in them, are the creatures of this God the Father almightye, created vnto this ende, euen that they ſhould ſet forth, magnify, praiſe, & commend the maieſtie, power, mighte and glorye of this moſte mightye and glorious GOD. And what-ſo-euer he made, he made it thorow his onely begotten ſonne, *by whom all*

Pro. 8. Iohn. 1. *thinges were made, and without whom was made nothing that was made.* For when hee made the Heauen, thys hys onely begotten Sonne, was preſent, when he hanged the Cloudes about, when he faſtened the ſprings of the deepe, when he ſhut the Sea with certayne bonds, that the waters ſhoulde not goe ouer the markes that he commaunded. When he layde the foundations of the earth, he was with him, ordeyng

deryng all thinges, delightyng daylye, and reioycing alwaye before him. For the Son of GOD caused the lighte that fayleth not to arise in the Heauen, and couered all the Earth as a Cloude. And that prince-like Prophet sayth. *By the worde of the Lorde* (which worde is Christe the natural Sonne of GOD) *are the heauens made, and all the hostes of them by the breath of his mouth.* Eccle. 24. Psal. 33. Iohn. 1.

This God the father almightye maker of heauen and earth, I beleeue and am fully perswaded, that he for Christes sake (by faith) is my most mercifull father and that I am borne again of him, not by mortall, but immortall seede thorow the word of God, who lyueth and abydeth for euer, and so am become his Sonne, and that he therefore loueth and fauoureth me, gouerneth, & defendeth me, feedeth and nourisheth me and finally hath made me his heyre, and fellowe heyre of eternall glorye wyth hys only-begotten and moste dearely-beloued Sonne Christ *Iesu* our *Lorde and Sauioure*. Now haue ye heard my faith concernyng God the Father. 1. Pet. 1. Rom. 5.

PHIL. It is a Faith bothe true and Christian, & from the beginning receiued of

all godly-persons. Wil it please you likewise to rehearse your fayth concerning *Iesus Christ* the Sonne of God, yea God and man.

EPAPH. This it is. I vnfainedly beleue with my hart, and freely confesse with my mouth that *Iesus Christ*, the second person in the God-head, is the onely begotten sonne of God yea and true immortall, and euerlasting-God, begotten of God the father, before any beginning, of like maiestie, might, power, and glory with GOD the father, of the-same nature, essence, being, and substance. I beleeue that this Iesus Christe, whiche is the verye brightnes of his fathers glorye, and the verye image of his substance, firste-begotten before all creatures, is our LORD, euen the Lorde of all the faithfull. And I beleeue that as he is called *Iesus*, that is to saye a *Sauiour*: so lykewise hee is both able and will saue me from all my sinnes. A God that is righteous and suche a one as saueth, there is none but he. There is saluation in none other. *Neyther is there any other name vnder Heauen giuen vnto men, wherein wee maye be saued but onelye the name of* Iesus. Of him therefore alone as of an almigh-

Of God the Sonne.
Math. 8.
Math. 17.
Iohn. 1.
Rom. 1.
Heb. 1.
Col. 1.
Iesus
Math. 1.
Esay. 45.
Actes. 4.
Iere. 17.
Psal. 70.

almightye Sauiour, doe I looke for my
ſaluation. For vayne is the ſauing healthe
that is looked for of anye other. And as he
is called *Chriſt*, that is to ſay, *anoynted* be- Chriſt
cauſe he is the *King and Prieſt* of al the peo
ple of God, and is annointed with the true
Oyntment, euen with the fulneſſe of the
holye Ghoſte (for GOD giueth not the
ſpirite by meaſure vnto him, but hee hath Iohn.3.
annoynted him wyth the Oyle of gladneſſe Pſal.45.
aboue his fellowes) euen ſo doe I beleeue
that out of him euen as out of a lyuelye
ſpring and flowing-fountayn thys Oyle of
Gladnes, I meane the holy Ghoſte, come
forth vpon all the members of Chriſt, and
they alſo in him and through him are made
Chriſte, that is to ſaye *the annoynted of the*
Lord. For of his fulneſſe haue all we recey-
ued, euen grace for grace. And who-ſo-euer Iohn.1
beleueth on him (as ſaith ỹ holy Scripture)
ſtreames of liuing water ſhal flow out of his
belley. As I am of this *Chriſt* called a *Chri-* Iohn.7.
ſtian: ſo doe I beleue that this *Chriſt* hath
anoynted me with his holy ſpirit, and ther
with alſo ſealed me vp into euerlaſting life.
For they that are leade with the ſpirite of Rom.8.
God, are the ſonnes of GOD. For the

same spirit certifieth our Spirite, that wee are the Sonnes of God. If we be Sonnes, then are we also heires, the heires I meane of God, and fellow heires with Christe of eternall glory.

Furthermore I beleue that Iesus Christ the onely begotten Sonne of GOD is called our Lorde, not onely because he is Lord of al things, in as much as he is God and hath all thinges in subiection vnto him by the right of his diuine nature, but also because he is the Lorde ruler, and gouernour of all the electe and chosen people of GOD, and mightely deliuereth them from the power, violence, and tyrannye of Sathan, sinne, and death, by this meanes making them hys owne and peculiar people, and continually defendeth and preserueth them agaynste all euills and perils, whereunto they shoulde daylye fall thorow the deceitfull subtiltyes of Sathan, the vain perswasions of the worlde, and the poisonful intisements of the flesh, if by ỹ mighty power of him they were not preserued. For although there be manye Lordes yet haue we but one Lord, euen *Iesus Christe*, by whom are all thinges, and we by him. And this *Iesus Christe* the onely begotten

1.Cor.8.

Sonne

Sonne of God, I faithfully beleeue to bee my Lord, my protector, my mighty sheeld, buckler and defender, and that he hath deliuered me from the tirannye of Sathan, from the lawe of sinne and death, & brought me in thorow faith into his grace wherein I stande and reioyce in the hope of the glory of God. Rom.8. Rom.5

Moreouer, I vnfainedly beleeue wyth my hart, and freely confesse with my mouth that this Iesus Christe the onely begotten Sonne of GOD is also verye true and naturall man of the same flesh and bloude with vs, and like vnto vs in all poyntes sin alone except. And he became man, not after the manner of other men, but by the wonderful operation, and aboue-naturall working of Gods holy spirite. Of Christes humanitie. Heb.4. Esa.7.

For he was conceiued of the holye Ghoste and borne of the *Virgine Mary*. That which was conceiued in her, was not of man but it came of the holy Ghost. For ỹ holy ghost came vpon that godly mayde and the power of the hyest ouer-shadowed her, and so conceiued thee and broughte forth Christe her true and natural Sonne, a pure and vndefiled Virgin before the birth, in the birth, and after the birth. It was necessarye that Math.1. Luke.1. Psal.51.

Iesus

Rom.5. *Iesus Christe* shoulde be so both conceyued and borne that by this his pure and cleane birth, he mighte washe and put awaye the corruption and filthinesse of our nature, which was distayned in the fall and sinne of *Adam*, For it was not conuenient, that he which was come to purge ỹ world from all sinne, shoulde in anye poynte be spotted wyth sinne, but that bothe hys conception and natiuitie shoulde bee so pure and withoute blemish, that by the pureness thereof, the fylthynesse and corruption of our conception and natiuitye myghte be put awaye. *For of the vncleane, who can be clensed?* All we be vncleane in *Adam* both concerning our conception and byrth, for after that God had made man lyke vnto hys owne similitude and image, he placed him in Paradise, and gaue hym libertye to eate of al the fruites in the garden of pleasure, excepte the tree of knowledge of good and euill. But man disobeied the Lorde his God, and transgressed hys holy commaundement. Thorow the which disobedience and transgression of Gods holy commaundement, sinne, curse, and death came ouer al man-kind, so that now in *Adam* so manye as are borne after the

Eph.2.

Iob.2.
Eph.2.

Psal.51.

Eph.3.

Gen.1.
Gen.2.

Gen.3.

Rom.5.
Eph.2.

commen

mmon-course of nature, are begotten, cõ-
iued, and borne in sinne. They are the Iohn.3.
ildren of wrath, and defiled with al vn- Psal.51.
eanesse, both bodily and ghostly. Nowe
hen there was no helpe nor comfort for
an, whereby he might be redeemed out of
athans power, and deliuered from hys Gen.7.
ollerable miseries, wherewith he was
much wretchedly-wrapped and brought
o slauerye (for nowe man with all hys
oughts, imaginations, deuises, wordes,
edes, enterprises. &c. is become thorowe
e sin of *Adam* wicked, vnpure, filthy, & sin
l) then God ẏ mercifull father had pitie
pon man-kind, and promised them a seede
rn *Iesus Christ* his only-begotten-sonne
hich should tread down ẏ head of the ser- Gen.3.
nt, ouercome ẏ deuil wt al his power, and
store vs to life againe. And like-wise as
od is righteous in al his waies & holy in
his workes, and true & faithful in al hys Psal.2.
ords: euen so hath he kepte all his promi- Psal.145.
s truely. For whē the time was ful come, Titus.1.
sent his only-begotten and derely-belo- Gal.4.
d-son into the wombe of the *Virgin Ma-*
: wher & of whom thorough the working
the holy Ghoste, he became flesshe, that
to say, true & naturall man as ẏ scripture
witnesseth

witnesseth saying: *The word became flesh*
Mar.1. Luke.1. John.1. *and dwelt among vs and we sawe his glory as the glory of the onely begotten Sonne of the Father full of grace and veritie.*

He brought not his bodye with him from heauen (as the Anabaptists affirme), but as he receiued all his diuine nature & substance of God the father alone euen so likewise did he take al his humaine nature and substance of the pure *Virgin Mary* alone, throughe the wonderfull operation of the Spirite of GOD, (as S. *Paule* saithe)

Rom.1. He was borne of thee seede of *Dauid* after

Heb.2. the flesh. Againe he saith *He that sanctifieth and they which are sanctified are all of one*

For which causes he is not ashamed to call

Psal.22. them brethren, saying: I will declare thy name to my brethren, and in the middest of the congregation will I prayse thee.

Esay. And agayne: I will put my truste in him. And agayne: Beholde here am I and the childzen which God hath giuen me. For as much therfore as the childzen were partakers of flesche and bloode, he also him-self likewise tooke parte with them for to put downe (throgh death) him that had Lordship ouer death, that is to say, the Deuill, and that he might deliuer them which

throughe

ough feare of death were all theire lyfe
me in danger of bondage. For hee in no
ndition taketh on him the Aungels but
e seede of *Abraham* taketh he on him,
herefore in all thinges it became him to
made like vnto his brethren, that he
ight be mercifull, & a faithful high-Priest
thinges concerning God, for to purge
e peoples sinnes. &c. This only-begotten Heb.4.
nne of God by taking flesche of the *Virgin* Psal.51.
ary, became like vnto vs in all thynges,
ne alone except. I beleeue that by hys
re conception and vndefiled natiuitye,
y conception and my birth, which com-
ing from *Adam* was altogither vnpure Ephe.2.
d defiled, is clensed, and that no part of Ioh.3.
at sinfull byrthe is imputed vnto mee, Ioh.1.
t that thorowe Fayth in that moste bles-
d seede of the Virgin, I am borne a newe
d begotten of God, so that he is my Fa- Rom.8.
er and I am his Sonne, and therefore in-
ritoure also of his heauenly kingdome.

Furthermore, I vnfaynedly beleeue
ith my heart, and freely confesse with my
outh, that this seede of the woman, Iesus
hrist at the commaundement and will of
s heauenly Father (which from euerla-
ing by his godly prouidence, ordayned

his

his only-begotten-Sonne to be a sacri
for the sinnes of his people, that throug
his oncly-oblation, they mighte for e
and euer bee saued) suffered many gr
uous-paynes on his bodye vnder the h
then Ruler *Pontius Pilate*, and that h
was crucified, dyed, and was buried. A
those bitter-paines and greuous-torme
he suffred not for him-selfe, but for vs, f
our iniquities, sinnes, and wickednesse
that he might reconcile vs vnto God t
Father. His paynes satisfied for the pai
due vnto vs for our faultes as the Proph
Esay.3. saith. *He onely hath taken on him our infi-*
Math.8. *mities, and born our paynes.* He was wou
ded for our offences, and smitten for o
1.Pet.1. wickednes. For the chastisement of our pea
was layde vpon him, and with his stripe
are we healed.

As for vs we haue gone all astraye (lik
sheepe) euerye one hath turned his ow
way, but the Lord hath heaped togither v
on him the iniquitie of all. He was cutte o
from the grounde of the liuing, whiche pu
nishment did come vpon him for the trans
gression of my people, sayth God, which
in deede had deserued that punishmente.
He was crucified and nayled to the Crosse
that

hat by the ſuffrance of his fleſh he might
ut away the cauſe of hatred euen the lawe Ephe.2.
commaundementes contayned in the
awe written, and ſo winne vs agayne vn-
the fauour of God. For it pleaſed the Col.2.
ather, that in him ſhoulde all fulneſſe
ell, and by him to reconcile all thyng
to him-ſelfe, and to ſette at peace by him Col.1.
owe the bloude of his Croſſe bothe
inges in Heauen and thinges in Earth,
s bleſſed bodye crucified, and nayled to Ephe.5.
Croſſe, buffeted, beaten, and ſcourged,
as a ſweete-ſmelling ſacryfice, and a
ght-deere offring vnto God the Father
fficient inough and able to the vttermoſt
put awaye all the ſinnes of the faithfull
all the paynes due for the-ſame. It
ſatisfyed at the ful the Juſtice of GOD
appeaſed hys wrath, ſtyrred vppe
ough ſinne, agaynſte the poſterytye of
dam, and made GOD of an angrye
nd and righteous-iudge, a moſt merci-
Father, and gentle-Sauiour. Neyther
ede the faythfull goe for ſaluation vnto
aſſemongers, vnto Iuſticiaries. vnto
onkiſh hypocrites, nor yet vnto Saintes.
e ſacrifice of Chriſtes bodye whyche

he him-selfe that euerlasting-priest offered on the Alter of the Crosse to God the Father, is a plenteous, ful, perfect, and sufficient satisfaction for the sinnes of the whole worlde, if they repent, beleeue and amende. We neede no suche daylye Sacrifices as the Papists hertofore for lukers-sake haue deuised.

Heb.9. As Christ Jesus is an *euerlasting-Bisshop* so abideth his sacrifice which he once for all offered on the Crosse, of ful vertue, power, might, & strength, euen vnto the end of the worlde.

Heb.13. *Iesus Christ* yesterday & to day and ỹ same continueth for euer. For-as-much therefore as *Christ* endureth for euer, & hath an

Heb.7. *euerlasting-Priesthood*, he is able and euer to saue them to the vttermost and vnto the full, that come vnto God by him, seeing he

Heb.9. euer liueth to make intercession for vs. For he is not entred into the holye places that are made with handes (which are similitudes of true thinges) but is entred into verye Heauen for to appeare nowe in the sighte of GOD for vs, not to offer himselfe often as the hye-Priest entreth into the holye place euery peare with straunge blood, for then must he haue often suffered since

nce the woꝛld began.

But now in the ende of the woꝛld hath he ppeared once to put ſinne to flighte by the ring vp of him ſelfe. And as it is appoin- vnto all men, that they ſhall once dye, d then commeth the iudgement, euen ſo hriſte was once offered to take awaye the nes of manye and vnto them that looke him ſhall he appeare againe without ſin to ſaluation, *We are ſanctified and made* Heb. 10.
ly by the offering of Ieſus Chriſtes bodye ne once for all. With one onely oblation th Chriſte Ieſus made perfecte for euer- re them that are ſanctified. Adieu there- e to all newe counterfaite and ſtraunge rifices deuiſed foꝛ lukers-ſake, by the afty conueyance of man thꝛough the ſub- ſuggeſtion of flye Sathan. Let the faith- l people of GOD embꝛace that ſacri- e, that offering of Chꝛiſtes bleſſed bodꝛ, hich he him-ſelfe offered vnto God the her on the alter of the croſſe once foꝛ all, the ſinnes of the woꝛld.

Let them cleaue and ſticke vnto that. Let em repoſe there whole affiance, and put l truſt in that ſweete-ſmelling ſacrifice, d ſaye with the holy Apoſtle. *God forbid at I ſhould reioyce in any thing, but in the* Gal. 6.

Crosse, passion, and death of our Lorde Iesu Christ. So may they be sure neuer to perish, but to haue euerlasting lyfe.

Againe, this *Iesus Christ* the Sonne of God, and the sonne also of the glorious Virgin, after that he had suffered manye bitter-paynes and greeuous-torments hanging vppon the Crosse, dyed the death of the bodye and was buryed. I beleeue that Christ by his death hath conquered, vanquished, subdued, and ouercome hym that

Heb. 2. had Lordship ouer death, that is to saye, the Deuill, that he might deliuer them, which thorowe feare of death, were all theyr lyfe time subdued vnto bondage. For by his death Sathans power is so broken, and the violence of death so weakned, that we may be bold to say: *Death is swallowed vppe into victory. Death where is thy sting?*

1. Cor. 15 *Hel, where is thy victorye? The sting of Death is sinne, and the strength of sinne is the law. But thankes bee vnto God which hath giuen vs victorye, throughe our Lorde Iesus Christ.*

Of Christes going down to Hell. *Christ* after the death of his bodye went downe in his soule to Hell as cleerely appeareth by the Scriptures, not that he shoulde there suffer moe paynes (which

pa

d al readye on the crosse suffred to the vt-
rmost and don what-so-euer was nede- Psal.15.
ll for our redemption) but to breake the Actes.2.
ide of sathan and to destroye the furye of Zach.9.
e hellish powers against the chosen peo- Ose.13.
le of God, that all the faythfull thereby 1.Pet.3.
ight be deliuered from death and hel, and
iumphantlye saye with the Prophet: *O* Ose.13.
eath, I will be thy death. O hell, I will be
y destruction.

And like-wise as *Christe* dyed for our Of Christes
nes, so I vnfaynedlye beleeue with my resurrection.
art and freely confesse with my mouth, Rom.4.
t he rose agayn the third day through the Psal.3.
wer of his Father, for our iustification Actes.3.
rding to the Scriptures. And by this Rom.8.
s resurrection and lyfe, he hath not onely
wed him-selfe a glorious & triumphant,
nquerour ouer sathan, Death, and Hel, 1.Tim.1.
t he hath also brought life and immor-
litye vnto lyghte, and assured vs of
e resurrection of our bodyes, that as hee
risen from dead, so lyke-wise shall we
th our bodyes rise again out of the earth
the laste day. And therefore is hee called
e first-fruites of them that are fallen a- 1.Cor.15
epe.

Moreouer, I vnfaynedlye beleeue Of Christes
ascention.

with my heart and freely confesse with my
Math,16. mouth, that as *Iesus Christ* the Sonne of
Luke,24. God, and the Sonne of the *Virgin Mary*,
shewed him-selfe often-tymes after his re-
Actes.2. surrection vnto his Disciples: so likewise
Rom.8. he ascended vnto Heauen in their presence,
perfect God and perfect man, and sitteth on
Ephe.1. the right hande of God the father almigh-
tye, aboue all rule, power, might and domi-
nion, and aboue all that may be named, not
onely in this worlde, but also in the world
Col.2. to come. For God the father hath put all
thinges vnder his feete, and hath made
him aboue all thinges, the hed of the con-
gregation, which is his bodye, and the ful-
Math.28. nes of him that filled all in all. All power
is giuen vnto him both in Heauen and in
Apo.19. Earth. He is a Lord aboue all Lordes, and
a King aboue all Kinges. Yea he is an
1.Tim.5. mighty God with his father, of the same
maiestie, might, power and glory, and not-
withstanding, in as-much as he is man, he
Rom.8. is also our intercessour, mediatour, and ad-
uocate. For he is not gone vp into Heauen
1.Tim.6. to be an idle gaser, nor to neglect his chur-
1.Iohn.2. but to pray for the faithfull, to make inter-
cession for them vnto God the Father, to
be our Mediatour and aduocate, and

appe

ppeale the wrath of God the father, if at
ye time through sinne, it waxeth hote a-
ynst vs, and to winne vs againe vnto his
nour, and to keepe vs in the same vnto
e ende. We neede not seeke helpe of other
ther yet call on the Sayntes departed,
at they may pray for vs, and pleade our
use before God. The man *Christ Iesus* a-
ne which gaue himself a raunsome for all
en, is our sufficient mediator, Aduocate,
d intercessor, as the holye Scriptur tea-
eth in diuers places. Whosoeuer there-
e refuseth to pray vnto this man Christ
sus to be his mediator and aduocate vn-
God the Father, and flyeth vnto other,
thout all doubte he is an enemye vnto
hrist and to the vtter-most of his power,
labooreth to make Christe (as they vse
say) Iacke out of office. For since the
ne of his ascention, his cheefe and princi-
ll office is to be our intercessour, media-
ur, and aduocate.

Christ a sufficient Mediator and aduocate, & intercessor. 1. Tim. 2. 1. Iohn. 2. Rom. 8. Heb. 7.

he ascēded also into heauen to lead capti-
tie captiue, and to giue giftes vnto men.
athan that olde enemy of mankinde had
ken vs captiue, made vs his bond-slaues
rough sinne, caryed vs awaye wyth hys
afte and subtiltye, from the Lorde our

Psal. 68.

Ephe. 3.

God, and broughte vs into his kingdome
of Darkenesse, whyche is thee dreedefull
kingdome of sinne, Death and Hell. Thus
were we in great miserye, and shoulde for
euer haue bene damned, if we had not bene
holpen by some other means, then wee
Luke.21. with all our wits coulde deuise. Therefore
euen of verye pitye and tender compassion
came one, which is much stronger then sa-
Apo.5. than, euen *Christ* that mightye Lyon of the
trybe of *Iuda*, a right conquerour, a strong
Samson, a valiant subduer of Death,
sinne, and Hell, a puissant vanquisher of
Ose.13, Sathan, &c. He as a King of glorye migh-
1.Cor.15. tely brast into Sathans kingdome, brake
Heb,2. open the gates of Hell, tooke the prince of
darknes, bound him, tooke him Prisoner,
made him his bond-slaue, destroyed hy-
Empire, lead away his prisoners, bringing
them agayne into moste ioyfull and blesse
libertye: so that all they whych beleeue in
Iohn.3. this most mightye Emperour and valiant
Iohn.15. Conquerour *Christe Iesus*, are deliuered
from the tyrannye of Sathan, and from
the power of sinne, Death, and Hell.
Rom.10. There is no damnation nowe vnto them
which are engraffed in Christe Iesu, Sa-
than, sinne, death, and hell, with-all the
infernal

fernal armye, cannot hurte the elect and
holen people of God. Who shall lay anye Rom.8
ing to the charge of Gods chosen. *It is*
od that iustifieth, who is he that can con-
emne? It is *Christ* whyche dyed, yea ra-
her which is risen agayne, which is also
n the righte hand of God, and maketh in-
rcession for vs, who shall then seperate
s from the loue of God? &c. And as Christ Psal.68.
y his moste glorious and triumphant as- Ephe.4.
ention hath led captiuitie captiue, so like-
ise hath he giuen giftes vnto men, euen
at holye Ghost, that spirite of truthe, that
mforter which worketh in the heartes Ioh.14.
f the faithfull, newe motions and spirituall Iohn.15.
ffectes, fayth, hope, loue, feare, humilitie,
odestie, meekenesse, patience, long-suffe-
ng, ioye, peace, quietnesse of conscience, Gal.5
mperance, goodnes, mercy. &c. It morti- Rom.8.
eth the olde man and quickneth the newe
an, which is renewed vnto the knowledg
nd image of him that made him, whiche Col.3.
fter God is shapen in righteousnes and Ephe.4.
ue holines. Againe, Christe ascending vp
nto heauen by the power of his God-head
ath prepared in the kyngdome of his
ther euerlasting & ioiful dwelling-places
r so many as beleeue in him, as he hym

Iohn.14. ſelfe witneſſeth ſaying: *I goe to prepare a place for you, & I wil come agayn vnto you, & take you vnto my ſelfe. that wher I am, ye alſo maye be.* He hath alſo aſcertayned vs of our aſcention & going vp into heauē, not only in ſoule but alſo in body. He corporally is riſen again, and gon before into the glorious kingdome of his father to declare þ we alſo after the general reſurrection ſhal both bodye and ſoule be caried into heauen. The members muſt nedes be like the head: *Chriſt* our hed is riſē again: therfore ſhal we his members riſe again, *Chriſt* our head is aſcended & gone vp into heauen both bodye and ſoule, therefore ſhall we his members aſcend and goe vp into Heauen both bodye and ſoule alſo. *Chriſt* our head was taken vp into Heauen in a cloude both bodye and ſoule; therefore ſhall we his members alſo be taken vp in a cloude to meete the Lord, and ſo ſhall we both bodye and ſoule dwell with the Lord *Chriſt* our head for euer and euer, as the holy Apoſtle teſtifieth, ſaying:

1.Theſ.4. *If we beleeue that Ieſus dyed and roſe again, euen ſo them which ſleepe by Ieſus, God wyl bring agayne with him.* For this ſay we vnto you in the worde of the Lorde, that we

2.Cor.5. which ſhall liue, and ſhall remayne in the

commyng

comming of the Lorde, shall not come yet they which sleepe. For the Lorde him selfe shall descend from heauen with a shoute, and the voyce of the Archaungell & Trumpe of God. And the dead in Christe shall aryse firste, then we whiche shall liue (euen we which shall remayne) shall be caughte vp with them in the clouds to meete the Lord in the ayre. And so shall we euer be wyth the Lord. Mat.24. Dan.12.

Finally, I vnfaynedly beleeue wyth my heart, and freely confesse with my mouth, that as the Lord Christ is ascended vp into heauen: so shall he come agayne from heauen with power and much glory, nobly accompanied with thousandes of blessed Angels, and Heauenly Saintes for to iudge the quicke and the dead, the faithfull and vnfaithfull, and to giue euerye man hys reward accordyng to that he hath done, whether it be good or bad. And when he thus gloriously shall come vnto the iudgement, all that are in the graues shall heare his voyce, and shall come forth: they that haue done good, vnto the resurrection of life: and they that haue done euill, vnto the resurrection of damnation. The faithfull shall goe vnto eternall life the vnfaithfull into euerla- Of Christes comming vnto the iudgemen. Actes.1. Ep.Iud. Apoc.1. Actes.10. 2.Cor.5. Iohn.5. Math.35. Dan.12. Rom.3.

euerlasting damnation. Euery man shall be reward according to his deedes, that is to say, prayse, honour and immortalitie to them which continue in good doing, & seke immortalitie: But vnto them that are rebels, and that doe not obeye the truth, but follow vnrighteoulnes, shall come indignation and wrath, tribulation and anguish, vpon the soule of euery man that doth euill.

Nowe haue you heard also my fayth concerning Jesus Christe, God and man. And I beleeue all things that I haue spoken, to be vndoutedly true, And am fully perswaded, that Jesus Christe my Lorde & Sauiour, wrought all the things that euer he dyd in his humanitie, for me and for my saluation to saue me, to reconcile me vnto God the father, to make me inheritour of euerlasting glorye, he came downe from heauen, was incarnate by the holy Ghoste, and borne of the Virgin *Mary*. Yea he suffered, was crucified, dyed, went downe to hel, rose agayn the third day from the dead, ascended into heauen, and shall come again into iudgement, for me, for my sake, for my glorye and saluation. Thus haue ye heard my faith concerning God the father, and God the sonne, which also is man

receyuing

receiuing his humaine nature of the glori-
ous *Virgin Mary*.

EVSE. Who-so-euer beleeueth and confesseth this of God the father, and of his son Christ, the-same can neuer perish. For as our Sauiour Christ sayd vnto God the father in his prayer: *This is euerlasting life euen to know thee, the alone-true God, & whom thou hast sent Iesus Christ.* Rom. 10.

CHR. The wise-man also saith, *To know thee (O God) is perfect righteousnes:* God saith by ỳ prophet: *Yea to knowe thy righteousnes & power, is the roote of immortality.* Ioh. 17. Sap. 15

THEO. By the knowledge of him which is my righteous seruant he shall iustifie the multitude. Esdras. 54

PHI. God grant vs ỳ true knowledge of his son Christ, so may we be sure to be iustified, saued, and glorified.

EPA. Amen. But now heare also my fayth concerning the thirde person in the Deitie, which is the holy Ghost.

CHR. We heare you gladly.

EPA. I vnfainedly beleue w̄ my hart, and freely confesse w̄ my mouth, ỳ the holy Ghoste is one and equal GOD in glory, maiestye, power and mighte, wyth the Father and the Sonne, proceedyng from the father Of God the holy Ghost. Gen. 1

Pſal.51. Math.3. Iohn.1. Mat.28. Iohn.15.16. 1.Iohn.5. Iohn.3. 1.Co.2. 2.Cor.4. Gal.5. Phil.2 Iohn.14.15. and.16. 2.Cor.12. Actes.20.

father and the Sonne, after an vnknowen and vnexpreſſible manner. This ſpirite of God, and God himſelfe, is he by whome God the Father through his ſonne Chriſt, and in Chriſte worketh and quickneth all things. All the benefites and graces which God the Father beſtoweth vpon vs for Chriſtes ſake, this holye Ghoſte bringeth them vnto vs, and maketh vs newe veſſels to receiue them, which otherwiſe euen of nature, are ſo fleſhly-minded, that we perceiue nothing at all of thoſe thinges which pertayne vnto the ſpirit of God, neyther are wee able to thinke a good thoughte of our ſelues. For this Godly ſpirite worketh in vs newe motions and newe affectes, and giueth vs grace bothe to will and to doe good. He is a teacher of all the faithfull, and leadeth them into all truth. He is a comforter of weake and ſorrowfull mindes. He keepeth the true Chriſtians vnmouable in one fayth, and openeth their ſenſes to vnderſtād the miſteries of God, aright. He dooth cloth them with his giftes and giueth to euery one a ſeuerall gift euen as he will. He is the ruler of the Chriſtian congregation. He is the anoyntment, where withall the faithfull are anoynted, & therof are called

the

the anoynted of the Lord. He is giuen vn- 1. Iohn. 2.
to the faithfull to be the earnest of theyre Psal. 104.
inheritance for ỹ recouering of the purcha- Ephe. 1.
sed-possession vnto the prayse of his glory.
He with his godly breath quickneth, ma-
keth aliue, and conserueth all thinges. He
of carnall, maketh vs spirituall, of worldly
godly, of wicked, blessed, of the bond-slaues
of Sathan, the deerely beloued-Sonnes of
God, of sinfull sinks, his owne moste plea-
sant and holy Temple, of cruell meeke, of
proude humble, of malicious charitable,
of contentious quiet, of couetous liberall,
of hearde-hearted meeke-spirited, of fro-
ward gentle, of stubberne obedient, of dis-
solute temperate and sober, of false true,
of foolish wise, of idle godly-occupyed, of
vnchast pure, and cleane, of the haters of
God the freendes of God, of the louers of
pleasures the louers of godlinesse, to end,
he maketh vs of earthly heauenly. What
so-euer goodnes we haue he is the alone
Author, worker and giuer of the-same.
Therefore I beleeue and confesse that this
holy spirit is one and equall God with the
father, and God the sonne, proceding from
them both with like maiestie, glory, might
and power. I beleeue that this holy Ghost

is

is my comforter, and that hee prayeth for me, renueth mee, dwelleth in me, and hath sealed me vp into euerlasting glory. Now haue ye heard my fayth and my beleefe in the father, and in the Sonne, & in the holy Ghoste, which three I beleeue and confes to be one God, whose seate the Heauen is
Esay.66. and whose fotestoole is the earth. He is an
Actes.7. euerlasting & almightie God, which alone
Psal.145. is to be honored and serued in spirite and
Deu.6. truth. For he alone can helpe vs, for-as-
Iohn.4. much as he is almighty, and will helpe vs,
Esa.44. because he is mercifull, true and faithfull, yea and that not for our righteousnes, but
1, Tim, 1. for his nães-sake. To this one true, liuing, euerlasting, immortall, inuisible, and alone-wise God, king of kings, & Lord of lords, be al honor & glory world w̃out end.

PHIL. Amen.

EPAP. Thou art worthy (O Lorde)
Actes.4. to receiue glory and honour, and power, for thou hast created all things, and for thy
Actes,7. wils-sake, they are and were created. Blessing and glory, and wisedome, and thanks, and honor, and might, be vnto our God for euermore.

CHRI. So be it.

EPAPH. Simply and playnly haue

I

Here before you-all rehearsed my fayth, and beleefe in God, and in the three persons in the God-head, as I haue her-tofore learned it of Gods most holy word.

I confesse that many thinges moe might be spoken of the wonderfull misteryes of hys moste blessed and holy Trinitie, but they far exceede my vnderstanding and therfore I dare not meddle with them. For it is written: *He that is a searcher of the maiestye (of God) shall be oppressed of the glory thereof.* Againe, Seeke not out the things that are aboue thy capacitie, and search not the ground of such things as are to mighty for thee, but looke what GOD hath commanded thee, thinke vpon that alway, & be not curious in mãy of his workes. For it is not needefull for thee, to see with thine eyes the thinges that are secret. Pro.25. Eccle.3.

THEO. The holye Apostle also counselleth vs to be modest and sober, and that we be not curious to serch after the knowledge of thinges, which passe our capacity. Pro.18.

EVSE. The holy Psalmograph semeth to haue followed this counsell well, whiche sayth on this manner of him-selfe. Lord I am not hie-minded, I haue no proude lookes, I do not exercise my-selfe in great matters Psal,131.

matters which are to hye for me. But I re-
fraine my soule and keepe it low, like as a
child that is weaned from his mother: yea
my soule is euen as a weaned childe: O
Israell truste in the Lorde from this time
forth for euermore.

PHIL. Neighbour *Epaphroditus*
ther remayneth yet behind moe articles of
the Christian Faith. Haue you forgotten
them?

EPAP. No good brother *Philemon*.
God forbid I should forgette them. For in
them (next vnto God) lieth now my chefe
consolation and comfort. Should I beeing
in this case forget the holy congregation of
God, which is the company and felowship
of the Saintes and chosen people of God,
of whom Christ the Lorde is the heade ru-
ler & gouernour? Should I in this my sick-
nes forget the high and singular benefites
of God which of his owne free mercy and
meere godnes, he liberally giueth to all
faithful penitent sinners, namely remissio
of sinnes, the resurrection of the body, and
life euerlasting? God forbid. God forbid.
For the remembrance of these things com-
fort me greatly. I will therefore (although
my winde beginneth to waxe shorte, and
it is

it is payneful vnto me much for to speake) declare my fayth concerning these Articles.

EVSE. God strengthen you.

CHRI. Amen.

EPAP. As I vnfaynedly beleue with my hart, and frely confesse with my mouth that there is but one God, in whome alone I put all my confidence, trust, and hope of saluation, and at whose hand onely I looke for all good thinges pertayning eyther vnto the body or vnto the soule: so like-wyse I both beleeue and confesse, that there is but one holy-vniuersal Church or congregation of the faythfull all-be-it they bee dispearsed and scattered abroade throughout the world in diuers and sundry places, which are gathered and knit togither thorow the operation of the holy Ghost in the vnitie of the Spirite, and ioyned togither in one faith as members of one body, whereof *Iesus Christ* is the head.

Of Christes church or cõgregation

Cant.6.

1.Cor.1.

Rom.12. Col.1.

The holy Church or congregation linked togither in the felowship of the holy ghost, is a Spirituall-house builded of lyuyng stons, a chosen-generation, a royal-priesthood (to offer vp spiritual sacrifices acceptable to God by Iesus Christ) an holy nation, a people which are wont that they

1.Pet,3

should shew forth the vertues of him which called them out of darknes into his marvailous light. This Church is the congregation of the liuing God, the piller & ground of truth. This holye company are Citizens with the Saintes, and of the housholde of God, and are built vpon the foundation of the Apostels & Prophets, Jesus Christ him-selfe being the head corner stone. This Church is the spouse of Christe, and knoweth none other husbande, and head, but Christe alone. This blessed companye, are these Sheepe which gladly hear that voice of their shepheard Christ, but they fly from the voyces of straungers. And as they are one bodye and one spirite, so confesse they one Lord, one faith, one baptisme, one god and father of all. There is among them no dissention, but they mayntayne one truth, preache one doctrine, speake one thing, are of one mind and of one meaning. This holy catholike-Church or vniuersall congregation is that holy Citie, that new *Ierusalem* which came down from God out of heauen, prepared as a bride garnished for her husband.

1. Tim. 3.
Ephe. 3.
Cant. 6.
Iohn. 10.
Ephe. 4.
2. Cor. 1.
Apo. 11.

VVhat the Church is.

And because no man shall doubte of what Church I speake, I confesse that to be

to bee the holy-Catholyke and Apostolike Churche, whyche is the companye and felowshyppe of the Sayntes, that is to saye, of the faythfull whiche are sanctified and made holye by the Spirite of GOD, and by the blonde of Chriſte our Sauiour, whiche haue the pure worde of GOD truely and sincerelye preached, and the Sacraments duely and faithfullye ministred among them, whiche excommunicate all disobedient, notable sinners, and receiue into theyr felowship such as vnfainedly repent and turne from their wickednesse, which studye in all thinges to please the Lord GOD, and to liue in al godlynes and honesty. This Church and compayny Chriſt loued so derely, that he gaue him selfe for it, to sanctifie it, & clensed it in the fountaine of water thorowe the worde to make it vnto him a glorious congregation. Without spot or wrinckle, or any such thing, but that it should be holy & without blame. Who-so-euer is in this Church or congregation, he may be sure to be saued: But who-so-euer is not in it, he is without all doubt damned. For like as in the time of Noe man escaped with his lyfe, but was drowned in the floude, excepte he

2.Cor.6

Math.18. 1.Cor.5, 2.Cor.2.

1.Tim,1.

Ephe.5.

Can.4.

Gen.7. 2.Pet.2.

entred into the *Arke of Noe*: euen so whoso-euer is not found in this felowshippe or Catholike Church, agreeing with it in one fayth, doctrine, hope, loue, and Sacramentes, he shall perish and be loste. For without the Church of Christ, there is no saluation nor forgiuenes of sinnes, no fauour of God, no quietnesse of conscience, no true Gospell, or glad-tydings of eternal health.

Therefore in this holy Church and blessed felowship of the Saintes and faithfull, I vnfaynedly beleeue with my hart & freely confesse with my mouth, that there is remission & forgiuenes of sinnes, & that without it no sinne is forgiuen, neyther is there anye hope of saluation. For as it is vnpossible, that a member can liue which is not in the bodye: so is it vnpossible þ anye man may liue in his soule, and be released out of death by remission of sinne, which is not a member of the body of Christ. For Christe hath reconciled vs-all vnto God his Father in one body, and therefore must all they stand at variance with God, that are no members of this body of the which Christe is the heade, to the which also he giueth saluation. This therefore is a great

Of the forgiuenes of sinnes.

Ephe. 1.

Ephe. 1.
Ephe. 5.

comfort

comfort to the faythfull congregation, that although through infirmitie of nature or otherwise, they doe fall, offende God, and breake the Lordes commandementes: yet in this companye there is remission and forgiuenes of sinnes, so soone as euer they repent, be sory for theyr sinnes, and beleeue to haue remission of all their sinnes for Christes precious bloods sake. Sin we neuer so often and neuer so greeuously, yet being members of this holye companye we are straight-wayes forgiuen, and deliuered *a pœna & culpa.* from the payne and the faulte, so soone as wee turne vnto the Lord our God. And these our sinnes be not forgiuen of men, but of God alone: neyther forgiueth he parte, and reserueth parte, but he forgiueth all, or else none at all. Agayn he forgiueth not the fault, and reserueth the payne, but with the faulte he also forgiueth the payne due for the faulte, that he may be a whole and perfect Sauiour, as S. *Iohn* sayth: *If we say we haue no sinne, wee deceiue our selues and the truthe is not in vs.* But if wee confesse our sinnes GOD is faythfull and righteous to forgiue vs our sinnes, and to make vs cleane from all iniquities. And

Math.9. Mar.2. Luke,5.

1.Iohn.1.

Iere.13. God him-selfe sayth by the prophet: *I will forgiue their misdeedes, and will neuer remember their sinnes any more.* Agayne I

Esay.43. am he, yea I am he alone, which put away thine iniquities, yea, and that for myne own-sake, and I wil remember thy sinnes

Esa.38. no more. And King *Ezechias* in his prayer vnto God sayde: *It is thou (O Lord) that dooste caste all my sinnes behinde thy backe.*

Mich.7. The Prophet *Micheas* also sayth: Where is there suche a God as thou art? that pardonest wickednes, and forgiuest the offences of the remnant of thine heritage? He keepeth not his wrath for euer. And why? his delight is to haue compassion. He shal turne agayn and be merciful to vs. He shall put downe our wickednes, and caste all our sinnes into the bottome of the sea. I faythfully beleeue that I am a member of Christes Churche, and I am also fully perswaded that all my sinnes be forgiuen me of God the father, not for my merites which are none, but for Iesus Christ sake, for Christes merites, passion, death, and bloodshedding. For grace and truth came

Iob.1. by *Iesus Christ*, sayth the holye *Euangelist.*

Iere.13. And I beleeue that God for his sons sake

Esa.43. hath so freely and wholy forgiuen me al my

sinnes

ſynnes, that he will neuer remember them more, neuer impute them vnto me, nor lay them to my charge, but ſo receiue me into his fauour, as though I had neuer offended him and make me his ſonne and heire of euerlaſting glorye. For euerlaſting life is the gifte of God throughe *Ieſus Chriſte* our Lord ſaith the Apoſtle. This is the ſtay and quietneſſe of my conſcience at this preſent. This maketh me not to feare death, but ioyfully to looke for it, and louingly to imbrace it, when-ſo-euer it commeth. For I wiſhe to be looſened from this mortal body, and to be with Chriſt. My ſoule hath a feruent deſire to God, euen vnto the Lord my God. Deliuer my ſoule, O LORD out of priſon, that I may come vnto thee, and glorifie thy holy name.

Mich. 7. Pſal. 32. Rom. 6. Phil 1 Pſal. 42. Pſal. 119.

For al-be-it this my weak, feeble, ſicke and mortal body ſhall giue ouer to nature and dye, yet I vnfaynedly beleeue with my hart, and freely confeſſe with my mouth, that at the laſte daye it ſhall riſe agayne, as the bodyes of all other, both men and women, that haue dyed ſhall likewiſe doe. There ſhall be a generall reſurrection of the fleſhe. All that are dead ſhall riſe again ſome to euerlaſting life, and ſome to

Of the reſurrection of the body. Eſay. 16.

Eze,38. Dan.12. euerlasting payne and damnation, as our Sauiour Christe sayth: The houre shall come in ỹ which al that are in the graues, Iob.5 shall heare the voyce of the Sonne of God and shall come fooryth: they that haue done good vnto the resurrection of lyfe: and they that haue done euill vnto the resurrection of damnation. 1.Cor.15. Yea they that shall lyue and remayn vntil the commyng of our Lord, and Sauiour *Christe Iesu*, shall all be changed, yea, and that in a moment, in the twinckling of an eye, by the last trump. For the Trump shall blowe, and the deade shall ryse vncorruptible, and we shall bee changed: for this corruptible bodye must put on vncorruptibilitye: and this mortal body, must put on immortallity. Therefore I feare nothing at all the putting of thys bodye: for although it sleepeth in the earth for a time, and according to the ordinaunce of God be turned into duste: yet shall it awake, and rise agayne out of the earth: so that I shall receiue it in a far better state, then euer I had it in this worlde, euen like vnto the glorious body of our Lord and sauiour *Christ Iesus*. Phil.3 Iob.9 Wherefore I say with the holy-man *Iob*: I beleeue that my redeemer lyueth and that I shall rise out of

the

the earth in the latter-day, and that I shall be clothed agayne with this skinne, and see God my Sauiour in my flesh. Yea I my selfe shall behold him not wyth other eyes, but with the-same eyes. This hope is stedfastly set in my heart.

To-ende, I vnfaynedly beleeue with my hearte, and freely confesse with my mouth, that after my bodye and soule be vnited and knitte togither I with all the faythfull that haue liued from the beginning vnto the very end of the world, shall through the benefite of *Christe Iesu* enioye euerlasting life. So manye as haue truelye beleeued on *Christ Iesu* shall enioye continuall and blessed peace, glister as the shining of Heauen, be as the starres world without ende, yea they shall be cladde wyth white garmentes, and haue golden Crownes vppon theyr heads. They shall glorifie God and do seruice day & night before the glorious throne of his maiestie. They shall see God face to face, and for-euer & euer enioy the presence of Gods moste excellent maiesty, and the company of all the Heauenly Angels and blessed Saintes. Of the ioyes of euerlasting lyfe, which God hath in store for all faythfull beleuers, can no man either wryte,

Of euerlasting lyfe.

Sap. 3
Dan. 12.
Mat. 22.
Apo. 4
Psal. 84.
Apoc. 4.
Apoc. 5.
1. Cor. 13.

wyte, speake, or thinke at the full, as it is
Esa.54. 1.Cor.2. wytten: *The eye hath not seene, and the eare hath not heard, neyther haue entred into the heart of man, the thinges that God hath prepared for them that loue him.* And this euerlasting lyfe is the gift of God through Rom.6. Iesus Christ our Lord, to whom be all honour and glory for euer and euer.

THEO. Amen.

EPAP. Thus haue I declared before you my faith concerning God and his holy ministers, grounded I trust, on the true and vndeceuable worde of God. And I faithfully beleeue that God my heauenly father will be mercifull vnto me and forgiue me all my sinnes for Christes sake, and receyue me vnto his heauenlye kingdome and giue me euerlasting life which I now most entirely desire, wishe and long for, counting my selfe then most happye, when through death I shall passe my Passage towarde that most glorious and heauenly kingdome For I knowe and am fully per-
2.Cor,5 swaded that if my earthlye mansion or thys dwelling were once destroyed, I shoulde haue a building of GOD, an habitation not made with handes, but euerlasting in Heauen.

CHR

CHRI. God giue vs all that heauenly mansion.

EVSE Amen.

EPAP. Well, come thou hether mine owne-deare wife, let me kisse thee and byd thee farewell. God keepe thee and defende thee. Come ye hether also my most-sweete Childzen, that I may kisse you also before I dye: see ye forget not those mine exhoz- tations, that I made vnto you but locke them vp in the cheste of your hzests. God blesse you and send you pzosperous dayes on the earth: God giue you his spirit, that ye may liue in his fayth, feare, and loue, and serue him in holinesse and righteous- nes all the dayes of your life. Yee my Seruants dzawe neere, giue mee your hands, Farewell: God make you his Ser- uants and send you obedient hearts vnto his holy and blessed law. Wepe not foz me but pzay foz me, that the wil of God may be done in me, and that I may both patiently and thankfullye abide the good pleasure of God. I truste wee shall haue a ioyfull meeting agayne togither in the kingdome of our heauentye Father, where wee shall raigne one with an other, in ioy and glozy wozldes without ende, and see the glozious maiestie

VVyfe.

Children.

Luke. 1

Seruahts.

1. Cor. 13.

maiestie of God face to face, vnto our exceeding consolation and comfort. Well depart in the name of God. *The grace of our Lorde Iesu Christe, the loue of GOD, and the fellowshyppe of the holye Ghoste be with you all.*

1.Cor.12.

PHIL. Amen. Nowe good brother *Epaphroditus* how do you?

EPAP. The spirit is willing and redy, but the flesh is weake.

Math.25.
Math.14.

CHRI. I praye you Sir be on good comfort.

EPAP. The Lorde is my comforter, he full graciously dealeth with me.

EVSE. Doe you lacke anye thing sir?

EPAP. Nothing but strengthe from aboue that I may patiently abide and suffer the good pleasure of God. *Thy will be done, O heauenly father, in earth as it is in heauen.* Let me lye som-what hier with my head. I thanke you it is well: a little thing God knoweth disquieteth this my sick and weak-body. I trust that within few hours it shall be past all sicknes, and miserye, and shall both quietly and swetely sleepe in the hart of the earth, vntill the great day of the general resurrection. In the meane season shall my soule be in glorye wyth Christe,

Math.6

Luke.23.
Ioh.18.
Phil.1.
1.Cor.13.
1.Iohn.3.

and

and ioyfully beholde the glorious maiestie of God. I will cease talking for a little while with you, and fall to communication with my Lord God in my heart. I praye you pray for me, that I may continue faithfull vnto the end. For it is written: *Be faithfull vnto thy death, and I will giue thee the crowne of lyfe.* Apoc. 2.

PHIL. Neyghboures come aside a litle-while and let vs with feruent heartes fall to prayer.

CHRI. Most gladly.

PHIL. *Lord heare our Prayers.* Prayers for the sicke.

EVSE. *And let our cry come vnto thee.* 2. Cor. 2.

PHIL. Saue this thy Seruaunt, O Lord, thou father of mercyes and God of all consolation.

CHRI. And so worke in him by thy blessed Spirit, that he may put his whole trust in thee.

PHIL. Send him present helpe from thy holy place. Psal. 19.

THEO. And euermore mightelye defend him agaynst Sathan, sin, desperation, death and hel.

PHI. *Let his enemy the Deuil haue none aduauntage of him.* Psal. 89.

EVSE. Nor the wicked approche to hurt

hurt him.

Psal.63. PHIL. Be vnto him (O Lord) a strong tower, a mightie castle, and sure fortresse.

CHRI. To defend him from the face of his enemye.

PHIL. O Lord heare our prayers.

EVSE. And let our crye come vnto thee.

PHIL. O Lorde looke downe from

A prayer. Heauen: beholde, visit and releeue this thy Seruant. Looke vpon him with the eyes of thy mercy, giue him comfort & sure confidence in thee, defend him from ỳ danger of the enemye, and keepe him in perpetual peace and safetye thorowe Jesus Christ our Lord.

THEO. Amen.

PHIL. Here vs al-mightie and most

A prayer, merciful God and Sauior extend thy accustomed goodnes to this thy seruant, whiche is greeued with sicknes, visite him (O

Math.8. Lorde) as thou diddest visite *Peters* wyues mother and the Captayns seruant. Restore vnto this sicke-person his former health (if it be thy will) or els giue him grace to take thy visitation, that after thys paynful life ended, he may dwell with thee, in lyfe euerlasting.

CHRI.

CHRI. Amen.

PHIL. Arise and let vs go againe vn to our sicke-brother. Now neighbour *Epaphroditus* howe doe you? Reioyce I praye you in the Lord, and beare his crosse, which God hath now layde vppon you both patiently and thankfully. Phil.3.

EPAP. If I haue heretofore bene glad to receiue health at the Lordes hande, why should not I also now take in good worth this his most gentle and louing visitation. Iob.1. *The Lorde gaue me health, and the Lorde hath taken it away againe, It hath chanced vnto me as the Lords pleasure is. Blessed bee the name of the Lord.* Iob.1.

THEO. This comforteth vs greatly to heare so good and godly words procede out of your mouth. For of the abundance of the hearte the mouth speaketh sayth our sauiour Christe: A good man out of the good treasure of his hart bringeth foorth good thinges. Math.12.

EPAP. No man is good but God alone. We are all vncleane & vnprofitable seruants. If we haue any goodnes, it is of God as blessed *Iames* saith: *Euery good gifte and euery perfect gifte is from aboue, and cometh down from the father of lightes,* Math.19. Esa.64. Luke.17. 1.Cor.4. Iames.1 Iohn.6. 1.Cor.1.

that

that he which reioyceth, ſhoulde reioyce in the Lord.

CHRI. Now good neighbour how feele you your-ſelfe?

EPAP. O brother *Chriſtopher* I perceiue there is no other waye with me but one, euen to depart from this life.

PHIL. Let it neuer greeue you, moſt gentle neighbour, to giue ouer vnto nature, and to departe from this worlde at the calling of God. There is a time to be borne, and a time to dye. We muſt be as-well contente to dye as we were to liue, and as-well pleaſed to leaue the worlde as we were to come into it. We are mortal we therfore muſt needes dye. Let vs not beare heauely that neceſſitie emporteth. God created vs that we ſhould once dye, let vs not therfore repugne and ſtriue agaynſt the good pleaſure of God. There ſhall none other thing chance vnto vs by death, then that hath here-tofore chanced vnto our predeceſſors, and ſhall likewiſe chance vnto our poſteritie. Who hath liued, that hath not dyed? Who doth now, or ſhall liue, that ſhall not also taſte death? One and the-ſame waye muſt needes be troden of all *Adams* poſteritie. There is no meane to eſcape. *Adam* ſinned

An exhortation to the ſicke to dye willingly. Eccle. 3

Pſalm. 89.

sinned and became mortall. All wee haue sinned also in *Adam*. Therefore all wee are made in him mortall, and subiect vnto death. *As by one man* (saith S. *Paule*) *sinne entred into the world, & death by the meanes of sinne: euen so death also went ouer all men: in-so-much as all wee haue sinned.* Rom. 5.

The reward of sinne is death. God in deede created man at the beginning to be immortall: and not to be destroyed by Death, yea rather the image of his own likenes made he him. Neuertheless through enuy of the deuill came death into the world. The Hystorye of *Adams* fall is knowen, in whome we also fell. Since that time, he and all his posteritie haue bene mortall, haue dyed, and shall dye. We all are nowe flesh, earth, dust, and ashes. So soone as we be borne, so soone begin we to dye. This our lyfe is nothing els then a verye passage vnto death: noble and base, poore and rich, faire and foule, well fauoured and ill fauoured, mighty and weake, wise and foolish, fortunate and wretched, ruler and subiect, faithfull and vnfaithfull, *Christian* and *Painime*, old and young, man, woman and child, euery bodelye creature that liueth on the face of the earth shall dye. Whether the life be

Sap. 2. Rom. 6.

Gen. 3.

Iohn. 3.

Eccle. 19

shoꝛt oꝛ long, the end of it is death. All the holy *Patriarks, Iudges, Kinges, Prieſtes, Prophets*, and all other, which, liued beſoꝛe the comming of Chꝛiſte dyed. *Iohn Baptiſt*, Chꝛiſts mother, and all the Diſciples of Chꝛiſte dyed. Yea Chꝛiſte hym-ſelfe although moſte innocent and without all ſin, after hee was once clad with our fleſhe, and had taken on hym our nature, became moꝛtall and to paye our raunſome vnto God the Father, and to ſette vs agayne at libertye, he ſuffered death, euen the deathe of the Croſſe. *Is the Seruant greater then his Lord, oꝛ the Diſciple aboue his Mayſter?* Our Loꝛde hath troden the waye afoꝛe vs, and ſhall we his Seruauntes refuſe to follow him? Our maiſter hath giuen vs an exaꝛnple to dye, and ſhall we his Diſciples diſdayne to pꝛactiſe the lyke? If death had bene caſte onelye vppon our backes which liue in this age, ſo might ꝑ burthen haue bene thought vnrighteous and intolerable, but foꝛ-aſ-much as our auncetoꝛs haue already taſted of death, and are gone: why ſhould we that nowe lyue beare ſo impatiently this common chaunce? On thys condition came we all into the woꝛld, that we ſhould leaue it agayne. Foꝛ we

Phil 2.

Math. 10.

be

be here, but straungers and soiourners, as
were all our Fathers. Our dayes on the 1.Par.29.
earth also are but a shadowe and there
is no abyding. Our dayes passe awaye Psal.90.
swiftlye, and we are gone. The dayes of
a man are the dayes of an hyrcling, yea Iob.7.
wind and nothing. Man is like vnto va- Psal.144.
nitie, and his dayes passe awaye lyke a Psalm.89.
shadowe. Where is there any man that Iohn.14.
liueth, and shal not see death? *Man that is*
borne of a woman hath but a shorte tyme to
liue, and yet the time that he liueth, he
is full of misery. He commeth vppe and is
cut downe like a flower. He flyeth as it
were a shadow, and neuer continueth in one Heb.13.
state. Here haue we no continuing Cytye,
but we seeke one to come. It is appoynted
of God that all men should once dye. For Heb.9.
what is our lyfe? It is euen a vapoure Iam.4.
that appeareth for a little time, and then va-
nisheth away, as *Iob* sayth: *My dayes are* Iob.9.
more swift then a runner, yea they passe
awaye as the Shyppes that bee good vnder
Sayle, & as the Egle that flieth to the pray.
Seing it is Gods will, pleasure, and ordi-
nance that wee shoulde dye: why doe wee
which dayly pray on thys maner (*Thy will*
bee done in Earth as it is in Heauen) shewe Math.6.

our selues vnwilling to haue the thinge chaunce vnto vs, for the which wee haue so oftentimes prayed? It is naturall to dye. why then labour wee to degenerate and growe out of kinde? Our auncetors the moste holye, and moste perfect haue dyed: why disdayn we then to follow their steps? It is highlye for our profite to dye: why are wee then ennuyes to our selues? Wee cannot cease to sinne excepte we dye: why do we not then haste to flee from so greate an euill? We shall neuer come vnto the true lyfe where felicitie both ioyfull and eternall is, except we dye: why then make we so little speede to hast thither, where so many good thinges shall be giuen vs? We shal neuer haue the fruition of Gods maiestie and the blessed company of the heauenly spirites, except we dye: why then do we not pray dayly vnto the Lorde our God to deliuer vs from this stincking sink of euils I meane this worlde, that we maye come and enioye his most glorious presence. The very Heathen, which knewe not God aright, but onely dreamed of the immortalitie of the soule, and looked for a better life after this, they knew not what, feared not death, but wished death, and dyed both valiantly

valiantly and ioyfully: and shall we being Christians which knowe God and his holy word, and vnto whom so much comfort, hope and euerlasting life is promised, refuse gladlye and willingly to dye? What a saying of an *Ethnike* is this? *O immortall God, how is that pleasant and ioyfull iourny to be wished for, which being once done and past, there remayneth no sorrowe, no care, no penfiuenes.* Lib.1 Quest. Tuscula. Again. *O that godly & pleasant day, when it shal be my chance to leaue this filthy and troublesome world and come to theyr company, that inhabit the heauens.* Lib.de Senct If God woulde suffer mee that I being of this age, might become an infant and sucklyng childe agayne, I would vtterly refuse it, neyther would I by any meanes call the race that I haue run backe agayne, that I might again be young: For what pleasure and commodity hath this lyfe: yea rather what displeasure, incommoditie, payne, trauell, and trouble hath it not? But let it be granted that it hath pleasure. Certes yet hath it eyther facietie or measure. And nature in this world hath giuen vs a place to tarye in for a while, but not to dwell and continue in it. The Heathen writters in their monuments, cal death a changing for

abetter lyfe, a quiet slepe, a remouing from mortalitye vnto immortalitye, from trouble vnto quietnes, from the shadowe of a lyfe, vnto a verye and vncounterfait lyfe, from sorow vnto ioye, from euil vnto good, and hauen of rest, a solace of the minde and end of all euil and wickednes, and a beginning of al true ioye, felicitie, and pleasure. Of these things may we easely learn, what opinio the very heathen conceiued of death: and shall we that professe Christe, knowe God, beleeue his word, and call our selues dead vnto the world, account death an euill thing, and be loth to goe vnto it, when God calleth vs, as though ther wer no resurrection of the bodye, no immortalitie of the soule, no lyfe after this, no fellowship with God, and with the heauenly spirites? The *Iewes* also beeing perswaded of the resurrection of the body, and of the immortalitie of the soule, dye ioyfully and with a lustye courage (which notwithstanding for their vnbeleefe in Christ are damned) & shall we which are Christians tremble and shake at the name of death, as thoughe after our death we shoulde be in worse case then we be now? when to say the truth, the faithfull Christians doe then cheefely begin to lyue,

Rom. 5. Col. 3.

when

when they depart from this worlde. All good men haue euer desired to departe frō this vile and wretched lyfe, and to goe vnto that ioyfull and blessed state of immortalitye. *Dauid* that Princelyke Prophet cryeth out and sayth: *Woe is me and sorye am I for it, that I must yet longer abide in this worlde.* Agayne. Lyke as the Heart desireth the water brookes, so longeth my soule after thee O God. My soule is a thirst for God, yea euen for the liuing God: when shall I come to appear before the presence of God? Also in an other place he saith. O howe amiable are thy dwellings, thou Lord of hostes? My soule hath a desire and longing to enter into the courtes of the Lord, my heart and my flesh reioyce in the liuing God. Blessed are they that dwell in thy house, they shall be alway praysing thee. One day in thy courtes is better then a thousande. I had rather to be a doorkeeper in the house of my God, then to dwell in the Tents of vngodlines. In an other Psalme he praieth on this maner: Deliuer my soule out of prison, that it may come and prayse thy name. The holy man *Tobias* made his prayer vnto God and said. O Lord deale with me according

Psal.120.

Psal.42.

Psal.84.

Psal.119.

Tob.3.

to thy will, and commande my spirite to be receiued in peace: for more expedient were it for me to dye then to liue. Howe desirous the holy Apostle S. *Paule* was to go from this vale of misery vnto the heauenly kingdome, these his wordes declare manifestly.

Phil.1 *Christ is to me life, and death is to me aduantage.* Agayn. *I desire to be losed and to be with Christe.* What shall I speake of that auncient and godlye Father *Simeon*, whiche so soone as hee had seene Christe knowing him to be the Sauiour of ỹ world was very desirous to dye, and hastē out to these wordes and sayd: Lord nowe lettest

Luke, 2. thou thy seruant depart in peace, according to thy promise. For mine eyes haue seene thy saluation, which thou hast prepared before the face of all people. A light to lighte

Esay. 42, Esay, 49, Actes. 13 the *Gentiles* and the glory of the people *Israel*. Of the like affection with these before rehearsed were without doubte all godlye persons from the beginning, then being moste ioyfull when they sawe the time of their departure from this wretched worlde to be come: so likewise brother *Epaphroditus* ought both you and we to reioyce and be glad when death approcheth and commeth vpon vs. For then beginneth our felicitie

licitie, welth, quietnes, safety, ioy, pleasure, comfort and glory as the voyce from heauen sayd. Blessed are the dead, which dye in the Lord: for from henceforth the spirit sayth, that they shall be at rest from theyr labors, paynes and trauailes. *Precious and right deere in the sighte of the Lorde, is the death of his Saintes,* saith the Psalmist. Apoc.14. Psalm.116.

The soules of the righteous (saith the wiseman) *are in the hand of God, and the paine of death shall not touch them.* In the sighte of the vnwise they appeare to dye, but they are in peace, let vs not therfore feare death To the Infidel and vnfaythfull man, death is both feareful and tirrible: but to a faithfull man it is both pleasante and amiable. Therefore neighbor *Epaphroditus* as you haue hetherto in all your workes shewed your selfe a faithfull man, and well contented to obey the will of GOD, so likewise practise the same now in your workes. Sap.3

If the good pleasure of God be throughe this sicknes to call you out of this vale of misery, striue not agaynst the will of God, but submit your-selfe to Gods holy working, and doubt nothing, but it shall be to your greate commoditie and singular profit. For all thinges worke for the best vnto Rom.8.

them

Iohn.14. them that loue God hath appoynted the bondes of our life, and beyonde that ye can
Iohn.11. not goe. When the twelfthe houre commeth, then shall ye make an end. Laboure therfore to make such an end, as God therwith may be pleased, seeing you knowe and are fully perswaded, that not an heare doth fall from your head without the good will of God, much lesse shall your lyfe
Math.19. Luke.10. be taken away from you till the very houre commeth, which God hath appoynted, in whose handes onely are the Kayes both of life and death.

Apo.1. Psal,13. *EPAP.* Death is tirrible and fearefull.

Eccle.41. Remedyes against the feare of death. *PHIL.* The wise-man saith, O death, howe bitter is the remembrance of thee to a man that seeketh reste and comfort in his substance and riches, vnto the man that hath nothing to vexe hym, and that hath prosperity in all thynges? yea, vnto hym that setteth all hys mynde on belly cheere. O death howe acceptable and good is thy iudgement vnto the needefull, and vnto hym whose strengthe fayleth and that is nowe in his last age? &c. Be not thou afrayd of death, remember them that haue bene before thee, and that come after thee.

thee. This is the iudgement of the Lorde ouer all flesh. And why wouldest thou be againste this pleasure of the highest? &c. To the vnfaithfull, Death in deede is tirrible and fearefull. For then beginne theyre sorrowes and miseryes, their plagues and tormentes, as we may see in the Hystory of Luke.16. therich-man: But to the faythfull and true beleeuing, death is pleasant and amiable. As it is wrytten: *Precyous in the* Psal.116. *syghte of the LORDE is the Deathe of* Apoc.4. *hys Saintes*. For then cease all theyre miseryes and trauailes, and they beginne theyr ioyes and pleasures. Who-so-euer Sap.3 is a true Christian, and fixeth the eyes of his mind through true faith on the death of Christe, he shall not greatlye be afrayde of death, but he shall rather triumphe ouer death, and with a lustie courage saye thus vnto death. *O death, I wyll be thy Death.* Ose.13. For death is swallowed vp into victorye through Iesus Christ our Lord. 1.Cor.15.

The sting of death, can nowe no more hurt the faithfull. As our Sauiour Christe Iohn.5. testifieth. *Verely, verely, I say you. He that heareth my worde & beleeueth on him that sent me, hath euerlasting life, and shall not com into damnation, but is escaped frō death*

vnto

Iohn.6. vnto life? Agayn. Uerely, verely, I say vnto you. He that putteth his truste in me, hath euerlasting life. I am that liuing bread, which came downe from heauen: if any man eate of this bread he shall liue for euer. Item. Uerely, verely, I say vnto you: If any man keepe my saying hee shall neuer taste death. Also in an other place. I am the resurrection and life. He that beleeueth in me, although he be dead yet shal he liue. And euery one that liueth and beleeueth in me shall neuer dye.

Iohn.8,

Iohn.11.

EPAP. Death is paynfull.

PHIL. Who will not bee content to suffer a little and short payne that he maye for euer after enioye continuall quietnes and euerlasting rest? No thing is gotten without payne and trauaile, no man is Crowned except he striue lawfully. The afflictions of this life are not worthye of the glory, which shall be shewed vpon vs: notwithstanding if we dye with Christe, we shall also liue with him. If we suffer wee shall raigne with him. Therefore be on good comfort, God is faythfull which wil not suffer you to bee tempted aboue that you are able to beare. The Lorde our God is a father of mercyes, and God of all consolation

Remedyes against the paines of death

2, Timo.2, Rom.8,

2. Timo.2.

solotion, which will without all doubte be
present with you, and comforte you in all
you sicknes and paynes. For as the afflicti-
ons of Christ are plentcous in vs: euen so
is our consolation plenteous by Christ. As 2. Cor. 1.
you are partakers of the afflictions, so
shall you be partaker also of the consola-
tion. For this shorte and light trouble, sick-
nes, and payn, prepareth an exceeding and
an eternall waighte of glorye vnto you,
while you looke not on the thinges which
are seene, but on the thinges which are not 2. Cor. 4.
seene. For the thinges which are not sene
are eternall. If you consider the great and
intollerable paynes, that manye good and
godly men haue suffered on their bodyes
for Christes sake, it shall the lesse greeue
you to beare this your sicknes, yea deathe
and the paynes thereof. The Prophet *Esay*
for the hope of euerlasting life suffered his
body to be cut a sunder with a sawe of wod.
Ieremy was stoned vnto death. *Amos* after
many greeuous torments was thruste into
the temples of the head with a great naple
of Iron, and so shortly after dyed.
Iohn Baptist. was cast into prison and be-
headded. *Iames* the brother of *Iohn*, was Math. 14.
slayne with the sword. *Stephen* was stoned Actes, 12.
vnto Actes. 7.

Math.27. vnto death. Chriſte our Lorde and ſauiour ſuffred moſte bitter paynes, and dyed the death of the croſſe. I paſſe ouer many other both of the olde and newe Teſtament, which refuſed no kinde of paynes, ſo that they might obtayne the rewarde of euerla-
Heb.11. ſting life, ſome (as the bleſſed apoſtle ſaith) were tried wᵗ mocking and ſcourginges, with bonds & priſonments, ſome were ſtoned, ſome were hewen a ſunder, ſome were
1.Par.14. ſlain wᵗ ſword, all were troubled and vexed.
4.Reg.1. How glad, ioyful and redy the holy apoſtle S. *Paule* was to ſuffer all kind of paynes, and tormentes for the glorye of God, theſe his wordes do abūdātly ſhew. The holi ghoſt
Actes.20. doth teſtifie in euery citie ſaying, ꝑ bondes and troubles do abide me, but I care not for them, neither is my life dere vnto me, ſo that I may finiſh my courſe with ioye. &c.
Againe. I am redy not onely to be bound,
Actes.21 but alſo to dye at *Ieruſalem* for the name of the Lord Ieſu. What ſhall I ſpeake of the other bleſſed Martirs, whereof ſome were deuoured with wile beaſtes, ſome burnt with fire vnto Aſhes, ſome wopled vnto death vppon hote Coles, ſome ſlayne with the ſword, ſome hanged vppon gibbites, ſome pearced to death with arrowes, ſome

beaten

beaten to death with stones, some boyled, some rent in peeces with hote burning Iron cromes, some racked, some drowned, some cruelly murthered in prisons. &c.

Who is able to declare the moste bitter paynes, and greeuous torments, whiche they gladlye suffered on their bodyes for the glorye of God, and the fruition of hys maiesty: If ye consider these thinges well, you shall easely find, that the payns which you now suffer, are nothing to be compared vnto the moste bitter and intollerable torments, which the men of God suffred. And notwithstanding if you abide these light payns ioyfully, patiently and thankefully, you shall moste certaynly enioye and possesse the heauenly kingdom which they haue already obteyned. Faint not therfore good neighbhur *Epaphroditus*, but abide the good plesure of God, & his blessed worcking, so shall we without fayle bring all thinges to such passe, as shalbe most vnto his glorye, and vnto your comfort.

Remedyes agaynst thought taking for departing frō worldly goodes.

EPAP. Death taketh me away from my gorgious and pleasant houses, & from all the temporal thinges that I haue.

PHIL. In this worlde we al are but strangers and pilgrimes, we haue here no dwelling

Gene,47 Pſal.39. 1.Pet,2 Heb,13 dwelling Citie but looke for an other that is to come. The houſes that you leaue behind you here, be they neuer ſo gorgious and pleaſant, are but earthly, made of clay, and wether beaten ſtones, and ſhall in proceſſe of tymes decaye, and returne vnto duſt. and become thinges of naughte. But after your departure frō this vale of wretchednes, you ſhall haue a building of God, an habitation not made with handes, but euerlaſting in heauen. You ſhall dwell in a citie that is of pure gold like vnto cleere glaſſe, and the foundations of the wals of this citie are garniſhed with all manner of precious ſtones, the gates are of fine pearle Apoc,22. Yea the ſtretes of thys Heauenlye Citie are pure Golde. It hath no neede of the Sunne, neyther of the Moone to lighten it, for the brightnes of God doth lighten it, and the lamb is the light of it. And as touching your other temporall thinges (from the which as you ſaye death taketh you away) you haue no cauſe to be ſorye for that. For as concerning your gallant apparell which if they be not worne, will ſoone be motheaten: if they be worn, they will ſhortly fal to rags, in the ſtead of them you being once placed in the heauenlye citie ſhall be

be clothed of God with white garmentes, which shall neuer waxe olde, but alwayes abide glorious and incorruptible. You shal also haue a golden crown vpon your head, and you shall sit with Christ vpon his seat. And in ỳ stead of your dayntie fare (which how vile it is after ỳ disgestion you know) ye shall eate in the kingdome of God manna, that is hid, yea ye shall eate of the tree of life, which is in the midste of the Paradise of God. And this meate shall abide for euer most pleasant and vncorruptible. And touching your gold and siluer, and such other worldlye treasures, wherewith God blessed you in this world for a season, neuer remember them any more, but bid them far well. For what other thing are they (seme they neuer so precious, plesant and goodly) then red and white earth, and hereafter shal return vnto vile dust? In the stead of them God in his kingdome shall giue you suche treasures as neuer man with mortall eyes saw the like. You also shall haue such ioyes and pleasures, as neyther eye hath sene the like, nor eare heard the like, neyther is any man able to concepue them in his heart, so great are the treasures, so infinite are the pleasures, which God hath prepared for

Apo. 3.

Apo. 3.

Esay. 44. 1. Cor. 2.

them that loue him. Who wil not be glad to chang lead for siluer, & copper for golde, corruptible and earthly thinges for immortall and heauenly treasures? Here see you that you loose nothing by death, but gette very much: so that we may nowe say with the holy Apostle: Christ is to me lyfe, and death is to me aduantage.

Phil,1, EPAP. Death taketh me away from my deere freendes, in whose companye I greatly delight.

Remedyes against thought taking for departing frō freendes.

PHIL. In worldly freendshipp ther is no certaynty nor assurance. He which this day is a freende, is to morrow an enemye, this is proued true among men almoste by dayly experience. There are diuers kindes of freendes, as the Wise-man teacheth. Some be frends but for a time, such wyll not abide in the day of trouble. Some be freends for the tables sake, and when a man falleth into pouertye, continue not. Some be freendes onely in countenauce, and in heart hate most extremely. Some be earnest and harty frendes which will abide by a man, whē Fortune is most froward. But of these are there very few. And they which nowe be such, may sodaynly thorow occasion, be made a mans vtter enemy. Therfore

Eccle.6. Of vvorldly freendshipp

saith

sayth Dauid. *Put not your confidence in Princes, nor in the children of men, in whom there is no health.* Also the Prophet sayth: *Cursed be he that trusteth in man, and maketh flesh his strength.* We se in the gospel, that they whiche so deerely loued Christe, that they woulde haue made him a King, shortly after for no occasion sel away from him, and folowed him no more. Againe, those people which verye ioyfully receiued Christ whē he came riding into *Ierusalem*, cut downe bowes, strowed thē in the waie, yea & spread their garments in the waies, and cryed with a loude voyce, saying: (*Good lucke vnto the sonne of Dauid: Blessed is he that commeth in the name of the Lord*) within few dayes after cryed with a stout voyce and sayd: *To the crosse with him, to the crosse with him. If thou letest hym goe thou art not Cæsars freende. If he were not a naughty packe, we woulde neuer haue deliuered him vnto thee.* Behold the freendship of this worlde. Neither let any man promise him-selfe better thinges of his now most deere freend. Men are vayne and lyers, fleeting and vnstable. But when you come into the kingdome of God, you shall haue suche freendes as shall for

Pſal.145. Iere.17. Iohn.6. Math.21. Luke.19. Iohn.12. Math.27. Iob.19. Iohn.18. Pſal.62. Pſal.116.

euer continue faithful, louing and constant. God the Father, God the Sonne, and God the holy Ghost, shal be your freendes, which doe neuer change but always abide one. All the glorious Angels and blessed spirites of heauen shalbe your freendes also. Who will not gladly change vncertaine freendes for such as are most certayne and most faythfull? Haue you nowe loste anye thing by departing from worldly vnto heauenly freendes?

Psal.101. Mal.1.

EPAP. But I shall neuer more see them nor haue the company of them, that wee maye reioyce and bee glad agayne togither.

Of knowing one an other after this lyfe.

PHIL. If your freendes liue in the feare of God, and departe in the Christian fayth, they maye be sure to come thether where you shalbe, euen vnto the glorious kingdome of God, wher you shall both see them, know them, talke with them, and bee much more mery with them, then euer you were in this world.

CHRI. Many doubt of that.

PHIL. Why so? Shall the knowledge of Gods elect and chosen people bee lesse in the kingdome of God, then it is in this world? We being in this corruptible

body,

body, know one an other, when we see not God but with the eyes of our Fayth: and shall we not knowe one an other after that we haue put of this sinfull body and se God face to face, in the sighte of whome is the knowing of all thinges? We shall be like the glorious Angels of heauen, whiche knowe one an other (can it then come to passe that one of vs maye not knowe an other) Shall we be equall with the Angels in other thinges, and inferiour vnto them in knowing one an other? We shal know and see Christ as he is, which is the wisedome, image, and brightnes of the heauenly father, and shall the knowledge of one an other be hid from vs? We are members all of one body, and shall we not know one an other? We knowe our head whiche is Christe, and shall we not know our selues? We shall be Citizens of one heauenlye citie, where continuall light shal be, and shal we be ouerwhelmed with suche darcknes, that wee shall not see and knowe one an other? They that in this worlde be singing men continuing togither in a place, but for a season, know one an other, and shall we which for euer shall continue togither singing, praysing, and magnifying the Lorde

2.Cor.12. 1.Iohn.3. Math.22. 1,Iohn.3. Heb.1. Rom.12. 1.Cor.21. Col.1. Ephe.2. Apoc.21. Pſal.83. Apoc.4.5. Apoc.4.5.7. 11.and 12.

our God, not know one an other. They that are in household, and serue one Lorde or maister know one an other, in this world and shall not we know one an other, which in the kingdome of heauen, shall continually serue the Lord our God together with one spirit, and with one mind? There is a certain knowledge one of an other here in the earth euen among the vnreasonable and brute beastes, and shall our sense bee so darkned in the lyfe to come, that we being immortall, incorruptible and lyke vnto the Angels of GOD, yea seeing GOD face to face, shall not knowe one an other? We shall know God as he is, and shall we not know one an other? *Adam* before he sinned, being in the state of innocency, knew *Eua* so soone as God brought her vnto him and called her by her name, & shall not we being in heauen, where we shall be in a muche more blessed and perfecte state then euer *Adam* was in Paradise, knowe one an other? Shall our knowledge be inferiour to *Adams* knowledge in Paradise. When Christ was transfigured in mount *Thabor*, his disciples *Peter*, *Iames* & Iohn, did not onely know Christ, but also *Moses* and *Helias*, which talked there with Christ, whom

Gen. 2.

Math. 17, Mar, 9. Luke. 9.

whom notwithstanding they had neuer seene nor knowen in the flesh. Whereof we may learne that when wee come to beholde the glorious maiestie of the greate God, we shall not onely knowe our sauiour Christe, and such as with whom wee were acquainted in this worlde, but also all the electe & chosen people of God, which haue ben from ỳ beginning of the worlde, as the holy Apostle saith. Ye are come to the Mount *Sion*, and to the Citye of the liuing God, the celestiall *Ierusalem*, & to the innumerable sight of Angels, and vnto the congregation of the first borne sonnes, whiche are written in heauen, and to God the iudge of all, and to the spirites of iust and perfect men, and to *Iesus* the Mediatour of the new testament. &c. Hebr. 12. When we are once come vnto that heauenly *Ierusalē*, we shall without al doubt both see and know *Adam*, *Noe*, *Abrahā*, *Isaac*, *Iacob*, *Ioseph*, *Moses*, *Samuell*, *Dauid*, *Iosias*, *Iohn Baptist*, *Mary* the mother of *Christe*, *Peter*, *Iohn*, *Iames*, *Paule*, and all the most blessed cõpany of the *Patriarkes*, *Prophets*, *Apostls*, *Martirs*, with all other the faithful. As we are al members of one body, wherof Iesus Christe is the head: so shall we knowe one

an other, reioyce togither, and be glad one with an other. Moreouer, the history whiche wee reade of the riche vnmercifull man, and of *Lazarus*, declareth euidently, that in the life to come we shal know one an other. In that we see ỳ the rich glutton being in hell did know both *Abraham*, and *Lazarus* being in ioy, & that *Abraham* also knew that vnmercifull rich man, although the one was in glorye, the other in payne. If that they which are in hel, doe both see and knowe them that are in Heauen, and they which are in heauen, knowe them also ỳ are in hel, the one place being so far distant from the other: much more do they know one an other that be citizens in one citie, fellowe heires of one kingdome, members of one body, and fellow seruants in one household, seruing one Lord & God. If there be mutuall knowledge after thys life betweene good and euill: muche more shal the saintes and the holye ones of God, know one an other in the kingdome of our heauenly father. Our Sauiour Christ said to his disciples. When the son of man shall sit in the seate of his Maiestye, you also shall sit vpon the xii. seats iudgeing the xii. tribes of *Israell*. If after the generall

Luke. 16.

Math. 19.

resurrection

resurrection, and at the iudgemente one should not know an other, howe shall then the Apostles iudge them vnto whom they preached? They can not iudge & be witnesses of the condemnation of them, whom they know not. Hereof also it manifestlye appeareth, that after thys life one of vs shall know an other. After that Christ was risen agayn and had a glorifyed body, the Apostles knew him, yea & that so perfectly that none of them needed to say vnto hym. *What art thou?* For they knew wel that he was the Lord. Hereof also may it truely be gathered, that the faithfull shall as perfectlye knowe one an other in the life to come, as the Apostles knew Christe after his resurrection, or as *Peter*, *Iohn* and *Iames*, knew *Moses* and *Helias* in the mount *Thabor* when *Christ* was transfigured. Manye other thinges might be alledged out of the holye Scriptures to declare that wee shall know one an other after this life, but these for this present may seeme to anye indifferent person abundantlye to suffice. If I should reherrse to you al ỳ sayings both of the ancient, & late writers concerning this matter: I should spend a great part of this day, & to much trouble you, notwithstãding

Iohn.21.

Math.17. Marke.9. Luke.9.

I will

I will rehearse one thing of S. *Gregorye* in his *Dialogues* and bid all the other farewell. There is a certain thing (saith he) in Gods elect and chosen people, which is to be marualled at, for they (being in heauen) do not only know them whom they knowe in this world, but they know also the good people, whom they neuer saw, euen as perfectly as thoughe they had afore both seene and knowen them. For when they in that euerlasting inheritance shall see the auncient fathers, they shall not be vnknowen to them in sight whom they alwayes knew in worke, for when all they with one cleerenes do behold God, what is it that they shoulde not there know, where they know him that knoweth all things?

Lib. 3. Cap. 33.

EPAPH. This is a comfortable hearing.

PHILE. No lesse true then comfortable.

EPAP. I trust then within few hours to see all the faithful, which before me haue departed in the Lord, my children also and all my other acquaintance.

PHIL. You shal both see them, know them, reioyce and be mery with them.

EVSE. I marual that any man should doubt

doubt of this doctrine, being so cleerely set forth by the authoritie of the holye scriptures, and by the testimonies of the godlye writers: seeing that the verye heathen which know not God arighte, being perswaded of the immortallity of the soule, neuer douted of it, but were throwly resolued, that such as liued in this worlde, iustly and vprightlye, and deserued well of the common welth, when so euer they departed from thys lyfe, shoulde goe vnto the blessed companye of the immortall Gods, and there not only see and know the Gods, but also al those noble, good, and vertuous persons that euer liued in this worlde, as well such as they neuer knewe, as also those, whom in this world they did most perfectly know. And they being thus perswaded, desired death, at the least when the time of theyr departure came, they tooke the death the more ioyfully and patiently. I will rehearse vnto you the wordes of one or two of them. I haue a great desire (said *Cato* the elder) to see your fathers whome I honoured and loued. But I wyshe not onelye to talke with them, whome I haue knowen in this world, but with such also: of whome I haue heard and read, yea and I my selfe haue Lib. de Senec.

haue written. If I were once going thitherward, I would neuer haue mind to returne hether agayn. Again he sayth: O that noble and pleasant daye when it shall be my chance to come vnto that heauenly company and blessed felowship, and depart from this troublous and stinking worlde. For then shal I goe not onely vnto those men of whom I speake vnto you before, but also vnto my *Cato* which was as worthy a man as euer liued and as noble. And it is written of *Socrates*. that when he wente vnto his death, among manye other thinges he sayd: that it is a moste blessed and godlye thing for them to come thether, which haue liued iustly & faithfully O (saith he) what a great pleasure think you it to be freendly to talke with *Orpheus*, *Museus*, *Homerus*, *Hesiodus*, and such like? verely I would dye ful oft, if it were possible to get those things that I speake of. Thus see we that many among the very heathen, which were perswaded of the immortallity of ỳ soule, beleeued ỳ they which in this worlde liued godly, iustly, vprightly, & honestly, shoulde al goe vnto a ioyful place of rest, and ther hauing the blessed company of the immortal gods they should know one an other, talke and re-

Lib. 1. Quest. Tuscula.

ioyce

oyce one with an other.

THEO. As touching the *Ethnickes*. hich in this woꝛld lead a iuſt & vpꝛighte yfe in the ſighte of men, I pꝛonounce no-ing, but leaue them vnto gods iudgemēt ut as concerning the faythful Chꝛiſtians hich beleeue in God, feare and loue God, e perſwaded of theyꝛe ſaluation in Chꝛiſtes blood, and fram their life vnto the ermoſt of their power accoꝛding to the mmandements of God, as they ſhall all teyne one gloꝛyous kingdome, and be ci-zens of one Citie: ſo likewiſe ſhal they ſe know one an other, talk, reioyce & be me-e one with an other, this is my beleefe.

PHIL. I agree with you in opinion ncerning this matter: Therfoꝛe good eighboꝛ *Epaphroditus*, be of good cheere, ke a good heart vnto you, faint not, ney-er feare your death. Foꝛ the time is at and ẏ you leauing this wꝛetched woꝛlde nd the inhabitance thereof, ſhall come vn-ẏ moſte gloꝛious & heauenly kingdome, here you ſhall haue the ſighte and know-oge not onely of God and of his holy An-els, but alſo of al Gods elect and choſen eople. All youre deere freendes, whyche e gone afoꝛe you, ſhall gloꝛioulye come

and

and meete you, ioyfully receiue you, gladly
present you vnto the maiestie of God, and
so shall you altogither remayne in all glo-
rye and ioye for euer and euer.

EPAP. Amen. God grant.

CHRI. Sir, how do you?

EPAP. As God will.

CHRI. I trust you do remember what
my Neyghbour *Philemon* hath sayde vnto
you.

EPAPHR. Yea right wel, I thank
GOD.

CHRI. Then Sir I praye you be o
good comfort.

EPAP. I am well content to forsak
the world, and all that is in the world, and
to goe vnto thee my God.

EVSE. I trust that there is none othe
thing that troubleth you.

EPAP. Yes not outwardlye but in
wardly.

EVSE. Inwarde trouble is the grea
test greefe in the world. Declare I pray
you what it is, and we will do the beste we
can to quiet your mind.

EPAP. Let me alone a little, an
pray for me.

EVSE. Wel contene Neighbors

vs commende this our sicke-brother vnto God with our prayers: for he desireth it.

PHIL. God commandeth vs by hys holy Apostle saying: *If any be diseased among you, let him call for the elders of the congregation, and let them pray ouer him, & annointe him with Oyle, in the name of the Lord.* And the prayer of fayth shall saue the sicke, and the Lord shal raise him vp, and if he haue committed sinnes, they shall be forgiuen him. Knowledge your faultes one to another, and praye one for an other, that ye may be healed. The prayer of a righteous man auayleth muche, if it be feruent. Let vs therefore kneele downe and praye. O Lord hear our prayer. Iam. 5.

RESPONSE. And let our crye come vnto thee.

PHIL. O al-mighty and euerlasting God, which lightnest all men that come into thys world: we beseech thee lighten the hart of this sick, weake, and diseased person with the beames of thy deuine grace and mercy, that all his thoughtes, wordes and workes, may be so directed that he may be acceptable to thy godlye maiestie in true faith, & perfect loue, through thy only sone Iesus Christ our Lord and Sauiour. A prayer.

CHRI.

CHRI. Amen.

A prayer.

PHIL. O eternal and mercifull God, looke downe from heauen, and visit thys thy weake seruant, as thou diddest visite *Toby*, and *Sara*, *Peters* wiues mother, and the *Captaynes Seruant*. Blesse hym as thou didst blesse *Abraham*, *Isaac*, and *Iacob*. Beholde him O Lorde, wyth the eyes of thy mercy. Replenish his heart with al ioy, and keepe from him all sinful thoughts and wicked imaginations. And sende downe thyne Angel of peace, that he may keepe and defende him in euerlastiug peace, through Iesus Christ thy dere Sonne our Lord and Sauiour.

EVSE. Amen.

A prayer.

PHIL. O Lord Iesu Christ, the alone Sauiour of the world, and the true Phisicion both of body and soule, we most humbly beseech thee mercifully to beholde this our sicke brother, which is a member of the misticall body, whereof thou art the head, and a braunch of the which thou art ỳ true vine. Be thou vnto him ỳ most louing *Samaritan*. Powr wine and oyle into his wounds, bind them vp, lay him vpon thy beast, and neuer leaue him vntill thoue hast brought him into that Inne, wich is the glorious kingdom

Col. 1.

Iohn. 15.

Luke. 10.

dome of thy heauenly father. Remoue from him all vnfaythfulnes and mistruste, and graue in his hart true & ernest faith in thee, & in thy moste precious bloud. Suffer him not to dispraye, nor to doubte of thy godlye grace. Let the remẽbrance of thy most merciful promises, set forth in thy holy Gospel, neuer be out of his hart. Suffer not sathan to preuaile agaynst him. Let not his conscience be combred with the terrors, eyther of sinne or death. Be thou his strong castle and mighty fortresse. Assiste him nowe in his his greeuous affliction. Let not hys soule be a pray vnto his enemyes, neyther giue thou him ouer into the cruell handes of his terrible aduersaryes, but shewe vppon him presently thy bountifull goodnes, that he through thy helpe hauing the ouerhand of Sathan may finish his course with ioye: and so after his departure from this troublous world, come vnto the blessed hauen of quietnes, where thou with the Father, and the holy Ghoste, liuest and raignest one true and euerlasting God, world without ende.

THEO. Amen.

EPAP. *O Lord rebuke me not in thine indignation, neither chasten me in thy heuy* Psal. 38. Psalm. 6

displeasure. Haue mercye on me, O Lorde, for I am weake: heale me O Lorde, for all my bones are sore troubled: yea my soule is greeuously vexed, but Lorde howe long? O howe long wilt thou defer thy helpe? Turne thee O Lorde, & deliuer my soule. Oh saue me for thy mercyes sake.

PHIL. O Neyghbour, how is it with you.

Remedyes agaynste desperation.

EPAP. Now that I had through your godlye exhortations well digested my departure from this worlde, and was well content to goe hence when-so-euer the Lorde my God calleth me: now am I so troubled in my conscience, that I begin almoste to dispayre of Gods mercy toward me, yea and wish that there were no God, nor no lyfe after this.

PHIL. Gentile brother fainte not in your faith, neither dispayre you of the great mercyes of God, but all on the Lorde your God with strong fayth, and he full graciously wil send present remedy for you from his holy temple.

EPAP. O my conscience is greeuously vexed, troubled and disquieted, whyle I behold the fierce wrath of God against sin, and consider how wicked a life I haue le-

and how often I haue broken Gods holye commandements.

PHIL. Feare not deere Brother, for though you be neuer so sinfull, God is mercifull. Though your sinnes be greate, yet are the mercyes of God muche greater. God saueth not vs, because we are righteous, and without sin, but for his mercy, and promise sake, when he seeth vs, repent beleeue, and seeke for remedye at his hand for Christes precious blouds sake. Titus. 3

EPAP. Sathan now in this my sicknes doth so molest & trouble me, that methinke I feele a very hell within my brest.

PHI. The manner of Sathan whiche is the common aduersarye of all men, is, when any man is greeuously sick & like to dye straygbtwayes to come vppon him at the beginning very fiercely, & to shew himselfe terrible vnto him, and to caste before his eyes such a miste, that except he taketh heede, he shall see nothing, but the fierce wrath and tirrible iudgement of GOD against sinners, againste sin, desperation, death, and hell. And what-so-euer maketh vnto ꝑ vtter cõfusiõ of ꝑ sick mans cõscienc. Remedyes against the temptations of Sathan. Note.

EPAP. So it is now with me.

PHI. Feare not. It is his old property.

If you had led as holy and as perfect a life, as euer did man in this worlde, yet woulde he deale on this maner with you. He knoweth right well, that the time of your departure is at hande, and that God will shortlye call you from this sorrowfull and mortall lyfe, vnto a blessed and immortal lyfe: therfore laboureth he vnto the vttermost of his power, to plucke you from so ioyful a state, and to make you his pray. But be you not afrayde. For whom of Gods elect hath hee let passe vn assayled, vntempted, or vnproued: He feared not to assaye the Sonne of
Math.4 God, after he had put on our nature: and thinke you to escape free? His nature, disposition, and desire is to destroye: marueil you therefore if he goe about to seeke your destruction? His propertye is to disquiet:
Iohn.8. wonder you therfore if he trouble you? *He is a lyer, what truth therfore can come out of his mouth?* If he say vnto you that God is angry with you, and wil destroy you, know him to be a lyer: and what-so-euer he saith agaynst your saluation, beleeue it not: but
Iohn.8. know it to be a lie. *He is a murtherer: what*
Apoc.12 *life then can come from him? He is an accuser of his brethren: how then can he speak any good or comfortable thing vnto you? H*

is your vtter enemye: how then is it possible 1.Pet.5.
that he may be your freende and seeke your quietnes? Feare him not therefore. He is but a coward and a verye slaue. They be but bragges what-so-euer he threatneth. He may well hysse at you, but he can not sting you. He may looke vpon you with a terrible and fearfull countenaunce, but he can doe you no harme. He may go aboute to tempt you, but to ouer come you, it lyeth not in his power. Heare what S. *Iames* Iam.4.
layeth: *Resist the Deuill, and he shall fly frō you. Draw nye vnto God, and he shall drawe nye vnto you.*

EPAP. Yea but how shall I resist the deuill?

PHIL. Not as the superstecious papistes were wont to doe, with casting of holy water about your chamber, with laying holy bread in your windowe, with pinning a crosse made of halowed Palms at your beds hed, nor with ringing of the halowed bell, or other such beggarly, superstitious, popishe, and deuilish ceremonies. Howv to resist the deuill.

EPAP. How then?

PHI. With faith, with praier, & with the word of God. Of fayth.

EPAP. How with faith?

PHI. Cast the eyes of your mind with stronge fayth on the seede of the woman whiche hath troden downe the Serpentes head, and destroyed his power, as he sayth by the Prophet: *O Hell, I will be thy destruction*, whiche by death hath put hym to flight that had Lordship ouer death, euen the deuil, that he might deliuer them which throughe feare of death were all their lyfe time subdued vnto bondage: whiche also (as the Apostle sayth) hath spoyled rule and power, and hath made a shewe of them openly, & hath triumphed ouer them in his own person. So shall ye be sure to escape his greeuous assaultes. For the Sonne of God appeared for this purpose, euen to destroy the workes of the deuill. Christe was figured by that brasen serpent whiche God commanded *Moyses* to set vp in the wilderness, adding this promise vnto it, that whosoeuer being striken of the fierye serpents, dyd looke on that hee shoulde bee healed. After this maner it is betweene Christ and vs. If that fiery serpent the deuil hath striken and wounded vs, let vs looke vppon Christe, with strong fayth, and we shall surely for Gods promise sake, bee made whole, as Christ himselfe testifieth, saying

Osc. 13.
Heb. 2.
Col. 2.
1. Iohn. 3.
Num. 21.

As Moyſes lifted vp the ſerpent in the wil- Iohn.3.
dernes: ſo muſte the ſonne of man be lifted vp, that all that beleeue on him ſhoulde not periſh but haue euerlaſting life: for God ſent not his ſonne into the world to condemne the worlde, but that the worlde ſhoulde be ſaued through him. If Sathan therefore hath either wounded you alreadye, or els goeth about ſo to doe, feare not, repayre vnto Chriſte, looke on him with the eyes of your fayth, ſo ſhall you be free from his venemous iawes. For as you are nowe tempted, ſo Heb.11.
were all godlye men, but they ouercame the tempter through ſtrong faith in Chriſt. Therefore ſaith S. *Peter: Be ye ſober and* 1.Pet.5.
watch, for your aduerſarye the deuill goeth about like a roaring Lyon, ſeeking whome he may deuoure, whome reſiſte ye ſtrong in faith. S. *Iohn* alſo ſayth: *This is the vic-* 1.Iohn.5.
torye, which ouercommeth the worlde, euen our fayth. Not onely all Godly and faythfull men were tempted, but alſo our Sauiour Chriſt. And this is a great comfort for vs. For in that it fortuned himſelfe to be Math.4.
tempted, he is able to ſuccor thē alſo ꝑ are Heb.2.
tempted. Chriſt being tempted ouercame his tēptations to get vs ꝑ victorye ouer the tempter. His triumph is our victorye, and Note.

his victory is our tryumpth. Whatsoeuer he dyd and got in his humanitye, he dyd and got it not for him-selfe, but for vs. And God is faithfull (sayth the Apostle) which will not suffer you to be tempted aboue your strength, but will in the midst of the temptation make awaye, that ye may be able to beare it. Beleue therfore in Christ and you are without all danger.

1 Cor. 10.

EPAPH. I beleeue. O Lorde helpe thou mine vnbeliefe. O Lorde encrease my fayth.

Mar. 9. Luke. 13.

PHIL. Feare you not, but God both will and dooth heare your prayers: for the Lord is ny vnto all them that call on him in truth.

Psal. 145.

EPAP. You made mention also of prayer, saying that that is also a meane to resist Sathan.

Of prayer.

PHIL. I reioyce greatlye, and I giue God most harty thankes that in this your sicknes, your memorye continueth stil stedfast and perfect.

EPAPH. I prayse God for it.

PHIL. That prayer is a necessarye remedye for the auoyding of Sathans tẽptations, the holye Scriptures teach manifestly in diuers places. Our Sauior Christ sayth:

sayth: *Watch and pray, that ye fal not into temptation.* Agayn: *This kinde of deuils is not cast out, but by prayer and fasting.* To represse the temptations of Sathan al godlye men euen from the beginning fled vnto saythfull prayer, as a mighty and sure defence agaynste Sathan and all his craftye assaultes. And God hath commanded vs to praye, when-so-euer we are troubled, and hath also promise vs, that he will both heare and helpe vs. *Call vpon me, sayth he, in the time of thy trouble, and I will deliuer thee, and thou shalt honour me.* The Lord is nye vnto them that are of a troubled heart, and he will helpe them that be broken in spirit. Math.26. Mar.6. Psal.54. Psal.30.

EPAP. Now good neighbors (I pray you) pray for me.

PHIL. Very gladly. Let vs kneele downe togither and pray.

CHRI. Lo here are we.

PHIL. O heauenly and moste mercifull father we most humbly beseech thee for thy sons sake Jesus Christ our Lord, haue pitie vpon this thy creature, and succoure him in these horrible assaultes and temptations of the Deuill. Deliuer his soule in these extreme necessities, from al the infernall armye, Send him downe strength A prayer.

from

from aboue, that he may be able to resiste his enemy and to stand stedfast in the time of this his temptation. Be thou his strong rocke, castle, shielde, tower, and defence, that he in this greate trouble being preserued from the tirannye of his enemyes, through thy godly grace, assistance & help, may continue in the true Christian fayth, vnto his liues ende, and afterwarde be receiued into thy heauenly kingdom, through Jesus Christ our Lord.

EVSE. Amen.

EPA. Now wil I poore and wretched sinner, offer my prayers also vnto the Lord my God in Jesus Christes name, trusting and beleeuing vndoubtedly, that he graciously will heare me, & defend me agaynste mine enemyes.

PHIL. These are the wordes of Christ: Mar.11, *What thing soeuer ye desire when ye praye, beleeue that ye receiue them, and yee shall haue them.*

EPAP. Out of the depth doe I crye vnto thee, O Lorde, O Lorde heare my prayer. Saue me O God, for the waters of trouble are come euen vnto my soule. I sticke fast in the deepe mire, wher no grou[nd] is: I am come into deepe waters, so tha[t] th[e]

A prayer. Psal.130. Psal.69

the floudes runne ouer me. Take me out of the mire that I sinke not. Oh let me be deliuered from them that hate me, and out of the deepe waters. Let not the water floude drowne mee, neither let the deepe swallow me vp, and let not the pitte shut her mouth vpon me. Heare me O lord, for thy louing kindnes is cõfortable. Turne mee vnto thee according to the multitude of thy mercyes, and hyde not thy face from thy Seruant, for I am in trouble. O haste thee and hear me. Draw nie vnto my soule, and saue it. O deliuer me because of myne enemyes. For thou knowest my reproche, my shame, and my dishonour. Mine aduersaryes are ful in thy sight. So shal I being deliuered frõ these great miseries throughe thy gracious benefite, praise and magnifye the name of thee my Lorde God for euer and euer.

CHRI. So be it.

EPAP. Neighbor *Philemon.*

PHIL. Here Syr.

EPAP. As I remember you told me, that besides faith and prayer, the worde of GOD also is a godlye helpe and a strong fortresse agaynst the cruel assaultes of the deuill. Of Gods vvorde.

PHI.

PHIL. It is truth. For so are wee
Luke.22. taught in the holy Scripture. Our Sauiour Christe, when the tyme of his passion began to draw nye, knowing that his disciples should for his sake be greeuously tempted both of the deuill, the worlde, and the flesh, commanded them to by a sword. This was no materiall, but spirituall sworde as
Ephe.6. S. *Paule*. declareth vnto the *Ephesians* saying: Aboue all things, take to you the shield of fayth, wherwith ye may quench al ẏ fiery dartes of the wicked: And take the helmet of saluaton, and the Sworde of the spirite, which is the word of God. And praye alwayes with all manner of prayer and supplication in the spirit. With the worde of
Math.4. God, Christ droue away Sathan, and resisted all his wicked temptations. For it is
Rom.1. the power of God to saue so manye as beleeue. In the word of God plenteous and present remedyes are found agaynste Sathan and all his subtil suggestions. Therefore saith the Psalmist: *I haue hid thy spe-*
Psal.119. Iohn.15. *ches, O Lord, in my hart, that I might not sinne agaynst thee.* Now are ye cleane (said Christ) for ẏ word which I spak vnto you. Hereto pertayneth the saying of the wise
Sap.16. man: *Neyther herbe, not emplasture hath*

healed

healed them (O Lord) but thy word whiche healeth all thynges. Like vnto this is a sentence in a certayne Psalme: he sent his word, and deliuered them from destruction. Psal. 107.

EPAP. God deliuer me from destruction.

PHIL. Enarme your selfe with faith, prayer, and with the worde of God, and doubt ye not. For these kindes of armours, or weapons, Sathan can by no meanes abyde.

EPAP. The Lorde preserue and defend me. Neighbors, I will prayc once agayn vnto the Lord my God while I haue time.

CHRI. It is a godly exercise.

EPAP. I perceiue Sathan to be still busie, and to seeke my damnation.

PHIL. Striue faithfullye, & you shall haue the crown of glory.

A prayer.

EPAP. How long wilt thou forgette me (O Lorde) for euer? Howe long wilt thou hyde thy face from me? O howe long shall I seeke counsell in my soule, and be sorowed in my heart? Howe long shall myne enemye tryumpth ouer me? Consider and heare me (O Lord my God) lighten mine eyes that I sleepe not in death, leaste mine Psal. 13.

enemye

enemy say: I haue preuailed agaynst hym. If I be cast downe, they that trouble me wyll reioyce at it. But my truste is in thy mercy, and my heart is ioyfull in thy saluation. I agayn for thys thy louing kindnes, will prayse thy holy name.

EVSE. So be it.

EPAP. Unto thee wil I cry, O Lord my strength, thinke no scorne of me leaste, if thou make thee as thoughe thou heardest not, I become lyke them that goe downe into the pitte. Heare the voyce of my humble petitions, when I crye vnto thee. when I hold vp my hands toward the mercy seate of thy holy temple. O hide not thou thy face from me, nor cast thy seruant away in thy displeasure. The sorrowes of death haue compassed me round about, and the ouer-flowings of vngodlines made me afrayd, the paynes of hel came about me, the snares of death haue ouertaken me. Be not thou far from me O Lord: thou art my succour, hast thee to helpe me. Deliuer my soule from the swoyd my dearlyng from the power of the dogge. Saue me from the Lyons mouth. So shal I declare thy name vnto my brethren: and in the middest of the congregation will I prayse thee.

A prayer. Psal. 28

Psal. 27.

Psal. 18.

Psal. 22.

EVSE

EVSE. I doubt not brother *Epaphroditus*, but that God hath heard these your moste humble prayers and lamentable supplications: and will when he seeth conuenient time, sende you remedye, and giue you a ioyfull and merry hart, so that you shal leap vpon sathan, and saye: *The Lorde is my light and my saluation, whome then shall I feare? The Lorde is the strength of my life: of whom then shall I be afrayde?* Psal.27.

Though an host of men were layd against me, yet shall not my hart be afrayde. And thoughe there rose vp warre agaynste me: yet will I put my truste in hym. Agayne *Death is swallowed vp into victorye.* 1.Cor.15. Ose.13.

Death where is thy sting? Hell where is thy victorye? The sting of death is sinne, and the strength of sinne is the lawe. But thankes be vnto God whiche hath giuen vs the victorye through our LORD *Iesus* Christ.

EPAP. O when will the Lorde haue mercye on me, and deliuer me from the greeuous assaultes of myne enemyes (O Lord) why hast thou forgotten me? Why go I thus heauily while the enemy oppresseth me? Up Lorde, why sleepest thou? Awake, and be not absent from me for euer. A prayer. Psal.42 Psal.44.

Wher-

Wherefore hydest thou thy face, and forgettest my miserye and trouble: My soule is brought low euen vnto the dust: my belly cleaueth vnto the ground. Arise & helpe me O Lorde, and deliuer me for thy mercyes sake.

CHIS. Faint not, neyther dispraye you of Gods mercye, but take a good harte vnto you and abide the Lordes pleasure. Be of like mind with him, which prayed on this maner vnto GOD, saying: Unto thee lift I vp mine eyes, thou that dwellest in the heauens. Behold, as the eyes o
Psal.123. seruantes looke vnto the handes of theyr maisters, and as the eyes of a mayden, vnt the hand of her mistresse: euen so our eyes wayt vpon the Lorde our God, vntill h haue mercy vpon vs. It is good to be quiet sayth the Prophet, and patientlye to abyd the saning health of the Lorde. For th Lorde will not forsake you for euer: bu though he punish you now, and suffer Sa than to trouble you a little while, for th tryall of your faith, yet according to th multitude of his mercyes will he receyu you to grace agayne, and not caste you o of his heart for euer. He is a father of me
1.Cor.1. cyes and God of all consolation. He wi

not be alwayes chyding, neyther will he for euer be angrye with vs. For like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him. For he knoweth where of we be made he remembreth that we are but dust. Psal.103.

EPAP. Lorde be thou mercifull vnto me. Hyde not thy selfe in a cloude, but shew me thy louing and gentle countenance, that I may be saued. Sende mee present helpe from aboue, or els I perish. For I wrastle not agaynst bloud and flesh, but against rule, agaynst power, agaynste worldlye rulers, euen gouernoures of the darknes of thys world, against spirituall craftines in heauenly thinges. This greeuous conflict, O Lord, is with such an enemye, as feared not to assayle thee: whome thou thy selfe callest the Prince of thys world. And the holy Apostle termeth him, the God of this world. Arise therefore (O Lord) and take my part. Be thou O God my defender, my house of defence and my Castle. Deliuer me out of the snare whiche mine enemyes hath laid for me, that I being set at liberty, may sing praises vnto thy blessed name, and magnifye thee my lord god, for euer & euer. A prayer. Ephe.6. Math.4, Iohn.1. 1,Cor.4.

THEO. Amen.

PHIL. Neighbour, take a good hart vnto your, and you shall shortlye see the wonderfull working of God. For beholde, he that keepeth *Israel*, doth neyther slumber nor sleepe. The Lord him-selfe is your keeper: The Lord is your defender: the Lord shall preserue you from all euil: yea the Lord shall keepe your soule: for as he casteth downe, so lifteth he vp agayne. As he killeth, so he quickneth. As he now for a little tyme suffereth Sathan to dysquiet you for the exercise, probation, and tryall of your fayth: so likewise will he deliuer you out of thys agonye, and giue you againe a ioyful, merye, and quiet conscience. For the nature and propertye of GOD is to wounde, before he healeth: to throwe downe before he lifteth vp, to kill, before he quickneth: to condemn, before he sauеth. Therefore feare not: for the Lorde dealeth none otherwise with you, then he doeth with his other Saintes. This your trouble he will turne to ease, and this your sorow will he turne to ioy: as he sayth in the gospel: *Verely, verely, I say vnto you, ye shall weepe and lament, but contrary wyse the world shall reioyce. Ye shall sorow but your sorow shall be turned into ioye.* A woman

Psal. 121

2. Cor. 1

The propertye of God in his electe.

Iohn. 16

when

when she trauoileth, hath sorowe, because her houre is come: but as soone as shee is deliuered of the childe, shee remembreth no more the anguish, for ioye that a man is borne into the worlde. And ye now therfore haue sorrow: but I will see you agayn, and your harts shal reioyce, and your ioye shall no man take away from you. In this your heaupe conflict God seemeth to haue withdrawen the glorious beames of his fatherly grace from you, but he will strayghtwaies lighten his godly countenaunce vpon you, and worke suche ioyes in youre hearte, through his holye spirite, as heretofore you felt neuer the like. And this your ioye shall neuer be taken from you. Therefore whatsoeuer Sathan that old conkered enemye of mankinde goeth about to perswade you, beleeue him not, but resist him with strong 1.Pet.5
fayth, euer remembring that he is both a Iohn.8
lyer and a murtherer. You are a member of that congregation, which is built vpon the Rocke Christ, against whom the gates of hell shall not preuile. You are a liuing Math.16
stone of ỹ blessed building & spiritual house, whereof Christe is the head corner stone: though the windes blowe, the shoures of M.7.
raine descend, and the cruell tempests beat

on the house, yet it falleth not: for it is grounded not vppon the sande, but vppon the rocke. Sathan in this temptation hath desired to sift you as it were wheate, but Christe hath prayed for you, that your
Luke.22. fayth fayle not. You are one of the sheepe
Iohn.10. which God the Father hath giuen to his Sonne Christe: therefore can you not perish, neyther shall anye creature plucke you out of his hande but he shall giue you euerlasting lyfe.

EPAP. Now perceiue I, most gentle neighbor *Philemon*, that to be true, whiche I haue many times heard the godlye preachers rehearse in theire moste comfortable Sermons.

PHI. What is that I pray you?

EPAP. That one faythfull Preacher, which is able with the sweete promises of the holy Scriptures to comfort the weake and desperate conscience, is better then ten thousand mumbling *Massemongers* which promise with theyre *Massing* mountaynes of gold, but performe mole hils of glasse. I haue also many times hearde it sayde, that though the company of a learned man be good and profitable at all times: yet chiefly in the tyme of sickness, and when the

weake

weake creature is readye to departe from this wicked worlde, for-as-much as then Sathan is moste busie and without ceasing laboureth to disquiet the conscience of the sicke-man, that by this meanes he maye driue him to desperation, and finnallye to damnation.

PHI. What meane you by that?

EPAP. I thanke God moste hartelye, that such a learned man as you are, haue vouchsafed to visit me in thys my sicknes.

PHIL. No learned man, but a louer of learning, & such one as hath a good wil wel to doe, & enuieth no man that can do better.

EPAP. In the time of this your godly communication had with me, the Lorde my God be thanked for it, I felt the heauines, trouble, & disquietns of my conscience by little and little to goe awaye, and certaine sweete motions of true and inwarde ioy to aryse in my hart, so that now Sathan with his wicked tempetations seemeth to haue taken his flight, and the holye Ghoste with his most godly and comfortable inspirations to haue entred into my brest, where as before, me thought I was in hell, nowe me think I am in heauen, so gret quietnes, rest, ioy, and comfort do I finde in my con-

science. Saint *Paule* wisheth not in vayne to the *Phillipians* this tranquilitye and quietnes of conscience, saying: *The peace of GOD whiche passeth all vnderstandyng, keepe your heartes & minds in CHRIST Iesu*. Agayne to the *Colossians*: *The peace of God moughte rule in your heartes, to the which peace ye are called in one bodye*. For no man knoweth what a precious Jewel & heauenly treasure this peace of conscience is, but such as feele it, Neyther can anye man feele it arighte, except he hath felte afore the griefe, payne, and disquietnes of conscience. I may now righte well saye with the Psalmograph: O how great and plentifull is thy goodnesse, whiche thou hast layde vp for them that feare thee, and that thou haste prepared for them that put their trust in thee? O what great troubles and aduersities hast thou shewed me? and yet thou diddest turne and refresh me: yea, and broughtest mee from the deepe of the earth. Agayne: Thou hast brought me to great honour, and comforted me on euerye side. Therefore will I prayse thee, and thy faithfulnes, O God.

Phil.4

Col.3.

Psalm.31.

Psalm.71

PHIL. Here see you that fulfilled in your selfe, whiche you haue full oft read in the

the holy Scriptures: *The Lord killeeh & maketh aliue, bringeth downe to hel, & fetcheth vp agayne. Greate are the troubles of the righteous, but the Lorde deliuereth them out of them all.* 1.Reg.2 Pſalm.34.

CHRI. The holye-man *Toby* in hys prayer vnto God ſaith: whoſoeuer loueth thee, and ſerueth thee aright, is ſure of this, that if his life be tempted and proued, it ſtandeth in the trying, and if he endure in patience, he ſhal haue a reward, & be highly crowned, and if he be in trouble, that God (no doubte) ſhall deliuer him, and if his life be in chaſtning, that he ſhall haue leaue to come vnto thy mercye. For thou haſt no pleaſure in our damnation. And why? After a ſtorme thou makeſt the wether fayre and calme: after weeping and heauines thou giueſt great ioy. Thy name O God of Iſrael be prayſed for euer. Toby.3

EPAP. Amen.

CHRI. The Pſalmiſt alſo ſayth: *They that ſowe in teares ſhall reape in ioye.* He that now goeth on his waye weeping, and beareth foorthe good ſeede, ſhall doubtleſſe come agayn with ioy, & bring his ſheaues with him. Pſalm.126.

EPAP. If the Lord himſelfe had not

Pſal.124. bene of my ſide, when Sathan roſe vppe a-gaynſt me, he had ſwallowed me vp quick. But prayſed be the Lorde which hath not giuen me ouer for a praye vnto his teeth. My ſoule is eſcaped, euen as a birde out of the ſnare of the fowler: the ſnare is brokē and I am deliuered, My helpe ſtandeth in the name of the Lorde, which made both heauen and earth. But neighbor *Philemon*, it is good in the time of calme to prouide for tempeſt. We are taught of Iob, that a mans life in this worlde, is a warfare or knighthoode, and that we therefore ought to watch and praye, that we fall not into temptation. The ſcripture declareth, that after Sathan had tempted Chriſte, and was confounded by the word of God, the Deuill departed from Chriſt for a ſeaſon. Whereof we may learne, that he returned afterward vnto Chriſt, I feare alſo leaſt that Sathan will ſhortly returne vnto me and aſſayle me with newe temptations.

Iob.7. Math.26. Luke.4.

PHIL. In deede the property of Sathan is, when he can not gette his purpoſe one waye, to attempte ſome other meanes. But whereof are ye afrayde?

Of the Lavv

EPAP. Chriſte ſaith in the Goſpell: *If thou wilt enter into lyfe, keepe the com-*

Math.19. Luke 10.

maunde-

maundements. Agayne: *Do this, and thou shalt liue.* He speaketh of fulfilling the law. And S. *Paule* saith: *Not the hearers but the dooers of the Lawe, shall be iustifyed before God.* *Moses* also pronounceth them cursed, which abide not in all thinges that are written in the law. What if Sathan shoulde lay the Law against me, and proue euidently that I haue not fulfilled the law of God, and therefore I cannot enter into eternall life, but must needes be damned? Rom.2. Deut.27.

PHIL. The holy Scripture of God consisteth of two partes, of the Lawe, and of the Gospell. If Sathan obiect the Lawe agaynste you: lay you agaynst him strayghtwayes the Gospell. For the lawe was giuen by *Moses*: but the Gospel, that is, grace, fauour, remission of sinnes, truth, saythfulnes and euerlasting life, came by *Iesus Christ*. The Law maketh afrayd: but the Gospell comforteth. The Lawe troubleth, but the Gospel quieteth: the law vttereth sinne, but the Gospell pardoneth, and forgeueth Sinne: the Lawe declareth the fierce wrath of God agaynste sinners, but the Gospell preacheth the greate and exceeding mercyes of God towarde penitent sinners: the Lawe woundeth, but the Gospell

Remedyes agaiust the curse of the lavve. Iohn.1

Of the Law and the Gospel. Rom.3.

Gospell healeth: the law maketh sick, but
Gala.2 the Gospel maketh whole and strong. The
law driueth to desperation: but the Gos-
pel ministreth consolation and comforte.
2.Cor.3 The law killeth: but the gospel quickneth
the law throweth down to hell: but the gos-
pel lifteth vp to heauen. Therfore if Sathan
be busie, and lay the lawe agaynst you, and
threate vnto you death and damnation, an-
swere him with the Gospell, whiche bring-
VVhy the lavv vvas giuen. eth life and euerlasting saluation. For the
lawe was not giuen vs of God to iustifie ne
saue vs: but to be a doctrine vnto vs, what
wee shoulde eyther doe, or leaue vndone,
Gal.3 and to be a schoolemaister to leade vs vnto
Christ, that of him we might obtayne, that
which by no meanes may bee gotten of the
law: I meane the grace, fauour, and mercy
of God, remission and forgiuenes of sinnes,
the quietnes of conscience, a newe life, the
gift of the holy Ghost, and euerlasting life.
Flye you therefore from the heauy burden
of the lawe, which depresseth and wayeth
downe the conscience: and take on you the
sweete and comfortable yoke of the Gos-
pell, and so shall yee finde reste vnto your
Math.11 soule. *For the yoke thereof is easie, and the burthen light.* After this maner euen from

the beginning haue all the godlye in the cõflict of conscience fled from the doctrine of the law, vnto the mercifull promises of the Gospel, as blessed S. *Peter* testifieth, saye ing: *Nowe why tempte yee God, to put on the Disciples neckes the yoke whych neyther our Fathers, nor wee were able to beare? But wee beleeue that throughe the grace of the Lorde Iesu Christe, we shall bee saued as they were.* Our Sauiour Christ said vnto the *Iewes: Hath not Moses giuen you a Lawe, and yet none of you keepeth the lawe*: The doctrine of the lawe is suche a burthen, that the holiest that euer liued (Christe alone excepte) was neuer able to bear it. No maruel, for the lawe is spirituall but we are carnall. *Who amongs vs is able to say: my hart is cleane, and I am free from sinne?* The holye scripture pronounceth vs all sinners, and our own consciences beare witnes of the same. And howe commeth yt to passe? but onelye that wee doe not obserue the Law of the LORD our GOD, but rather are transgressors and breakers of the same, insomuch that yf our sauior Christ had not come in the flesh, and fulfylled the Law for vs, euen to the vttermost, and so pacified the fathers wrath, we

Actes.15.

Iohn.17.

Rom.7
Proue.20.

Roma.3.

Psal.11.

we had bene damned for euer and euer.
Rom.8. But Christe is come and hath fulfilled the
Rom.10. law with such perfection as the lawe requi-
Gal.3. reth euen at the ful, and his fulfilling is our
Gal.4. fulfilling. Who-so-euer beleeueth thys,
1.Cor.1. and taketh Christ to be his wisedome, righ-
teousnes, sanctifying, and redemption, he
can not perishe, but haue euerlasting life.

EPAP. I pray you declare vnto mee some comfortable sentences out of the holy scripture, that my conscience may be ascertayned of Christes fulfilling of the lawe for me.

PHIL. Christe sayth in the Gospell:
Math.5. *Thinke not that I am come to destroye the lawe or the Prophets, no I am not come to destroy, but to fulfil.* Al we are destroiers & breakers of the law, but Christ is a perfect fulfiller of ẏ lãe, not for himselfe, but for vs, and his fulfilling is our fulfilling. The holy Apostle in his Epistle to the *Romaines*, sayth: *Ther is no damnation to them which*
Rom.8. *are in Christ Iesu, which walke not after the flesh, but after the spirit. For the lawe of the spirit of lyfe through Iesus Christ hath made vs free from the Lawe of sinne and death.* For what the Lawe could not doe (in-as-much as it was weake because of

the

the fleshe) that performed God, and sent his sonne in the similitude of sinfull fleshe, and by sinne damned sinne in the flesh, that the righteousnes of the Law might be fulfilled in vs which walke not after the fleshe but after the spirit. Here see you, that wher as none of vs were able to fulfill the lawe, Christ the sonne of God hath fulfilled it for vs, and by this meanes deliuered vs from the lawe of sinne and death. Agayne in the same *Epistle: Christe is the perfecte fulfilling of the lawe, to iustifie all that beleeue. So manye therefore as beleeue, are iustified, and for them Christ hath fulfilled the Lawe to the vttermost.* To the *Galathians* he also saith: *Christe hath deliuered vs from the curse of the lawe, in asmuch as he was made accused for our sake.* For it is written: *Cursed is euery one that hangeth on a tree. &c.* If Christ by his death and passion hath deliuered vs from the curse of the law, howe then can the law condemne vs? Item, in the same Epistle: When the time was ful come, God sent his sonne made of a woman, and made bond vnto the Lawe, to redeeme them which were bond vnto the law, that we through election might receiue the inheritance that belongeth vnto the natural

Rom. 1.

Gal. 3.

Deut. 21.

Gal. 4

sonnes.

sonnes. If Christe became man and was made bond vnto the lawe, to redeeme and deliuer vs from the lawe: what power then hath the lawe ouer vs, that it maye condemne vs? If wee be throughe the free choyce of God admitted to bee the sonnes of God: then are we no moze slaues vnto the law, noz any moze bond to the subiection thereof, that it may cast vs away as wicked transgressoꝛs and heyres of eternall damnation. Foꝛ it is fulfilled foꝛ vs in Christe. To the *Ephesians* he writeth on this maner, *Christ is our peace, which hath made of both one* (he speaketh of the *Iewes and Gentiles*) *and hath broken down the wal that was a stop betweene vs, and hath also put awaye throughs his flesh the cause of hatred euen the lawe of commaundementes contayned in the law written. &c.* Here haue we the cause why God was angrye with vs. Uerely because we fulfilled not the law. Nowe is Christe come, and hath put away the cause of this anger & hatred (that is to saye) he hath fulfilled the lawe foꝛ vs, and reconciled vs vnto God, so that now the Father foꝛ his sake hateth vs no moze, but loueth vs, is no moze angry, but wel pleased with vs, & accepted his fulfil-

Ephe. 2.

ling

ling of the law as our owne fulfilling. Also to the *Colossians*: Christe (saith he) hath put out the hande writyng that was again vs contayned in the lawe written, and that hath he taken out of the way, and hath fastned it to his crosse, and hath spoyled rule and power, and made a shewe of them openly, and hath triumphed ouer them in his owne person. If Christ hanging on the crosse, hath by the vertue of his passion and death put out the hand writing that was agaynst vs contayned in the lawe, then is our bond made frustrate and voyde, and we set at liberty, for almuch as Christe by hys bloud hath both payde our debt vnto God the father, & also subdued and brought vnder foote all our enemyes. The epistle to the *Hebrues* hath these wordes: *The commaundement that went afore is disanulled, because of weakenes and vnprofitablenes. For the Law brought nothing to perfection, but was an introduction to a better hope, by the which we drawe nye vnto God.* Here are we taugh also, that for-as-muche as by the law no man can be made perfecte (for who among vs fulfilleth the Lawe?) We haue our perfection in Christe, by whome for our sake the Lawe is fulfilled, and

Col. 2.

Hebr. 7.

and remission of sinnes and euerlasting life is freely giuen vnto vs. This is the hope, profite, and libertye, which so manye as beleeue, receiue in Christ. Let therefore the terrors and curse of the law neuer trouble you, though Sathan do neuer so muche laye it vnto your charge: but remember what the Apostle sayth: *Ye are no more vnder the lawe, but vnder grace.* Again: *Now are we deliuered from the law, and dead vnto it: where vnto we were in bondage, that we should serue in a new conuersation of the spirit and not in the olde conuersation of the letter.* For if righteousnes commeth by the law, then dyed Christ in vaine. But we know, sayth the Apostle, that a man is not iustified by the deedes of the lawe, but by the faith of Jesus Christ. And we haue beleeued on Jesus Christe, that we might be iustified by our sayth in Christe, and not by the deedes of the lawe, because by ỹ deedes of the law, no flesh shall be iustified. Again: as many of you as are iustified by the law, are fallen from grace. We looke for and hope in the spirite to be iustified throughe sayth. For in Christe Jesu neither is circumcision any thing worth, neyther yet vncircumcision: but sayth which worketh by

Rom.6.
Rom.7.
Gala.2.
Gala.5.

loue.

loue. Comfort your-selfe neighbour *Epaphroditus* against the assaultes of Sathan, with these sweete sayings of the holy scripture, and so shall neyther the feare nor the curse of the lawe hurt you.

EPAP. God be thanked. I trust I am nowe well enarmed against Sathan for this matter. But what if he lay my sinfull life vnto my charge, and so burthen my conscience with that, that I knowe not what to doe, but am like to fall into desperation? What shal I answer, How shall I escape? for I confesse vnto you that I haue bene all my life time a very greeuous sinner, and haue greatly offended the Lord my God.

Remedyes against sin

PHIL. Discomfort not your selfe but take a good heart vnto you. You are in this behalfe in none other case then all the Saints and faithful people of GOD haue bene before you, and are at this daye. For all haue sinned and want the glorye of God all haue gone astraye lyke lost sheepe. We are vnprofitable seruauntes. All our righteousnes is as a cloth defiled with menstrue. If we say we haue no sinne, we deceiue our selues, and the truth is not in vs. But if we confesse our sinnes, GOD is faythfull and righteous to

Rom. 3. Esa. 53, Luke. 17. Esa. 64. 1. John. 1.

forgiue vs our sinnes and to clense vs from all vnrighteousnes.

EPAP. What shal I do then, that sin may be no clog vnto my conscience?

PHIL. Let it repent you, that euer you offended so louing a father, and so gentle a Lord. Be hartely sory for your misdoings. Lament and inwardly bewayle your wretchednes, which so wickedlye haue transgressed and broken the commaundements of the Lord. For this heartie and vnfained repentance is a godlye preparatiue to saluation, and without it none can be saued. Therfore *Iohn Baptist*, Christe, and his Apostls began their preaching of repentāce. For who-so-euer is not broughte into the knowledge of himselfe, hee shal neuer haue delight to come vnto Christ. For such as thinke them selues whole, haue no pleasure in a Phisition, but they that are sicke.

Repentance

Math. 3. Mark, 1, Actes. 3

Math. 9.

EPAP. And will God accept this my repentance?

PHIL. Heare what God sayth by the Prophet: *Whome shall I regarde? Euen him that is pore, and of a lowly troubled spirit, & standeth in awe of my wordes.* The Psalmist also saith: *A sacrifice vnto God is a troubled spirit, A broken and a contrite*

Esa. 66.

Psal. 51.

hart,

hart, O God, shalt thou not dispise. Agayne: *The Lord is nie vnto the that are of a trou-bled hart, and he will saue them that are of a broken spirit.* Psal. 34.

EPAP. O Lorde take away frō me ỹ stony hart, which can not repent, & giue me that fleshly hart, which gladly & willingly lamenteth her sinnes and miseries, and vnfaynedly delighteth in a new life. But what? is repentance enough? A prayer. Ezec. 11.

PHIL. As you earnestly, & from the very hart do repent you of your former sinfull life: so likewise humble your selfe in ỹ sight of God, & confesse your selfe vnto him a most wicked & miserable sinner. Crye in your hart vnto *Dauid*, and say: *Haue mercy vpon me O God, after thy great goodnes: according vnto the multitude of thy mercies doe away mine offences.* Wash me throughly frō my wickednes, & clense me frō my sin. For I knowledg my faultes, & my sin is euer before me. Against thee only haue I sinned, & done euil in thy sight. O turn thy face frō my sins, & put out al my misdeedes. Make me a clean hart (O God) & renue a right spirite within me. Cast me not away frō thy presence and take not thy holy spirit from me. Crye with that lowte sonne, and say: O Father, Confession of sinne vnto God. Psal. 5.

Luke.15. I haue sinned agaynste heauen and before thee, and am no more worthye to be called thy sonne. Cry with the publican and saye: O God be merciful to me a sinner. Crye with the *Leper* and saye: *O Lord If thou wilt thou art able to make me cleane.* Crye with the blinde man, and saye: O Jesu the sonne of *Dauid* haue mercy on me. Cry with the woman of *Canaan*, and saye: Haue mercye on me, O Lord thou sonne of *Dauid*: my daughter is greeuously vexed of the deuill. Crye with the *Centurion* and saye: *I am not worthy that thou shouldest enter vnder my rofe but speake the word onely, and my seruaunt shall be healed.* But vnto this your hartye repentance and humble confession of your sinnes, you must put mighty & strong fayth beleeuing that God the father for this hys promise sake made vnto al penitent sinners in Christs bloud will freely & mercifully forgiue you al your sins, be they neuer so many or greeuous. For without this faith al that euer you do is nothing worth, as the Apostle saith: Whatsoeuer is not of faith is sin. *Cain* repented and confessed his fault saying: My sinne is greater then I may deserue to be forgiuen: but because he wanted faith, he fell into desperation, and was

Luke.18.
Math.8,
Mark,10,
Math.15.
Math.8
Fayth.
Rom,14,
Gen,4.

damned

damned. *Iudas* repented and confessed hys sin, saying: I haue sinned, betraying the innocent bloud, yea he also made satisfaction such as it was: but notwithstanding because he added not fayth vnto repentance, confession and sanctification, all was in vayne. *Peter* his fellow disciple, sinned also greeuously, but because he earnestly repented, & also faythfull beleeued to haue remission of his sinnes by the precious bloud of his maister, whom he afore had both denied and forswone: he was forgiuen, and receiued into fauour agayn. For by fayth are we made of the children of wrath, the sons of God. By faith are we maried vnto Christ. By fayth are our hartes purified. By fayth Sathan is ouercome. By fayth the world is vanquished. By faith we are preserued from damnation. By faythe we are iustified and made righteous. By fayth the wrath of God is assuaged. By fayth we worke the will of God. By fayth our prayers are heard, and our requestes graunted. By fayth we please God. By fayth we be made the children of light. By fayth we are borne a newe of God. By fayth we are made the temples of the holy Ghoste. By fayth we vnderstande the

Math.27

Math.26.

Ephe.1, Iohn.1. Gal.3. Ose.2. Actes.13. 1.Pet.5. 1.Iohn.5.

Rom.5, Iohn,6, Mar,11,

Rom.11. Iohn,12. 1.Iohn.4. 1.Cor,3.

misteryes of God. By faith we preuayle agaynst the gates of hell. *By fayth we are made the heyres of God, and fellowe heires with our Lorde and Sauiour Christe Iesu, of euerlasting glory.* Faith, as S. *Austine* sayth, is the beginning of mans saluation. Without faith no man can reach or come vnto the number of the sons of god. Without faith all the labor of man is frustrate & voyde. Fayth, saith Saint *Ambrose* is the roote of all vertues, and whatsoeuer thou buildest on this foundation, that alone profiteth vnto the reward of thy worke, fruite, and vertue. Faith sayth he, is richer then all treasures, stronger then all corporall power, and more helthfull then all Phisitions. Therefore looke that you haue thys true faith in you and ẏ you cleaue both toth and nayle (as they vse to say) to the mercifull and comfortable promises of GOD: So may you be sure to haue remission and forgiuenes of your sinnes.

Math. 16
Rom. 8.

Lib. de fide ad petrum.

Lib. de Cain. & Abell.

EPAP. I beleeue. O Lord helpe thou my vnbeliefe. O Lord encrease my fayth. O heauenly father, my God and my Lord, I with an assured perswasion of thy goodnes toward me most humblye beseech thee for Iesus Christes sake, mercifully to behold

Marke 9.
Luke. 13.

The sicke mans confession of his sinnes.

holde me a moſt miſerable ſinner, & clerely to forgiue all thoſe ſinnes and wickednes, which I wretched creature haue committed agaynſte thee my Lorde God, from the hour of my birth vnto this preſent time. Forgiue me al my ſins for thy names ſake, they be both many and great. *Oh remember not the ſinnes and offences of my youth: but according vnto thy mercye thinke vppon me, O Lorde for thy goodnes.* Oh remember not mine old ſinnes but haue mercy on me, yea and that righte ſoone: for I am come to great miſerye. Helpe me O God of my ſaluation, for the glory of thy name: O deliuer me, and be mercifull vnto my ſins for thy names ſake. So ſhall I giue thee thankes for euer, and magnifie thy bleſſed name, worldes without end. Pſalm, 25. Pſalm, 79.

EVSE. Amen.

PHIL. Doubt not neighbor *Epaphroditus*, but that God hath graciouſly heard this your humble ſute, and alſo graunted your requeſtes. He hath forgiuen you all your ſinnes. He wil neuer lay them to your charge. He hath caſt them awaye behinde his backe, ſo that he will neuer remember them more: as he ſaith by ỳ Prophet: I wil forgiue their miſdedes, & I will neuer re- Iere, 31

member theyr sinnes any more. Agayne:

Ezec,18 *If the vngodlye will turne away from al his sinnes that he hath done and keepe all my commaundements, and doe the thing that is equall and righte, doubtlesse he shall liue and not dye.* As for all his sinnes that he did before they shall not be thought vpon, but in his righteousnes ỳ he had done he shal liue. For haue I anye pleasure in the death of a sinner, sayth the Lord God, and not rather that he conuert and liue? Item: Repent, and turne you from al your wickednes: so shal there no sinne doe you harme. Caste away from you all your vngodlines that ye haue done: make you new heartes, and a new spirit. Wherefore wil yee dye, O yee house of *Israel?* seeing I haue no pleasure in the death of him that dyeth, saith ỳ Lord God. Turn you then, and ye shal liue. Therfore feare not good brother: but continue faithful and repentant vnto the end, and ye shall surely be saued.

Of sinne. *EPAP.* Sinne is an heauye burthen and verye displeasant vnto the Lorde our

Psal,6 God, and maketh sinners to flee from the face of God, forasmuch as they know that God hateth sinne, and al them that do commit it.

PHI.

PHIL. I confesse sinne to be an heuy burden and displesant vnto God: yet as heuy as it is, Christ hath taken it on him, and born it awaye, as the Prophet sayth: *Hee hath taken on him our infirmities, and borne our sicknes*. This witnesseth S. Peter, saying: *Christ him-selfe beare our sinnes in his body on thee tree, that we being deliuered from sinne should liue vnto righteousnes.* Esa, 53, Math, 8, 1, Pet. 2

And whereas ye saye that sinne maketh sinners to flye from the face of God, I answere. It driueth in deede the obstinate and desperate sinners from God, but not the penetent which repent in faith, and turne vnfaynedly vnto their LORD their God being perswaded that hee is a Father of mercyes, and GOD of all consolation, & that he for Christes sake wil forgiue them. 2, Cor, 1

Do they which feele them-selues sicke and diseased: flee, and runne awaye from the Phisition? They rather make haste vnto the Phisition being nothing afraid of him, because they are sicke and diseased, but rather so muche the more doe they desire to come vnto him, to shew him their wounds, and to disclose their diseases ỳ they may be made whole. Now is Christe a Phisition, and al we through sin are diseased, shal we there-

therefore runne away from Christ, and not
Math.9 rather make hast vnto him? What phisition is so ready to heale the body, as Christe our Phisition is to heale the soule? Who euer came vnto him with a faithful & penitent hearte, and was refused? Who euer sought remedy at his hand, and was not holpen? Who euer opened vnto him hys diseases, and was not cured? He calleth all without exception (be they neuer so diseased, and loden with the burthen of sinne) vnto him, and promiseth that he will ease them of ther burthens, & make them whole: and is it to be thought, that he will refuse
Mar.11, sinners, when they come vnto him? *Come vnto me* (saith he) *all yee that labour and are laden, and I will refresh you.* Take my yoke vppon you, and ye shall finde reste for your
Math.9 soules. For I came not to call the righte-
Luke.19. ous, but sinners vnto repentance. The son
Math.9, of man came to seeke and saue that was lost. Howe frequented he the companye of sinners, when he was in this worlde, and that to this end onely, that he might call them through his godlye sermons vnto repentance, vnto the fauour of God, & vnto the felowship of the Saintes, in so muche that he was called a freend of open sinners

and

and Whores: Howe defended he alwaye humble and penitent sinners agaynste the proude and stifnecked Pharyses and Justiciaryes: Whan *Zache* beeing a sinner and the Prince of the Publicanes, soughte to see Christe, howe louingly dyd Christe speake vnto hym, and freendly came to hys house, eate, and dranke with him: When *Marye Magdalen* beeing a greeuous sinner came vnto Christe, he refused not her companye, but talked moste gently with her, comforted her, receiued her into his fauour, quieted her conscience, healed her diseases and gaue her euerlasting life. When the poore *Publican*, which had both ofte and greeuously offended the Lord his god, came into the temple to pray, & in his prayers humbled himselfe before the maiestie of God, & confessed himselfe a sinner, was he not ioyfully receiued into ỳ fauour of God, & pronounced more righteous, euẽ by ỳ mouth of Christe, then ỳ proud *Pharisey* for all his glistring works: How ioyfuly was ỳ vnthriftie, prodigall, and wastfull sonne receiued home agayne: What freendship found ỳ theefe which was crucified w̃ Christ, at the hande of Christ, when he sayd: *Lorde remember me*

Math. 11.
Luke, 7.
Luke. 19
Luke, 7,
Luke, 18,
Luke, 15,
Luke, 23

me when thou commest into thy kingdome? Did not Christe straightwayes aunswere him and say: *This day shalte thou be with me in Paradise.* And yet was he both a theefe a seditious person, and a murtherer. Christ refuseth none although neuer so greeuous a sinner, if we come vnto hym. Turne yee vnto mee, and I will turne vnto you, sayth the Lord of hostes. Thou disobeient *Israel*, turne againe sayth the Lorde, and I wyll not lette my wrath fall vppon you. I am mercifull (saith the Lorde) and I wyl not alway beare displeasure agaynste thee, But thys I will, that thou knowe the greate blaspeemye, namely, that thou haste vnfaithfullye forsaken the LORD thy God, and haste made thy selfe partaker of straunge Gods vnder all greene trees, but haste had no will to heare my voyce, sayth the Lorde, O ye disobedient children turne agayne sayth the Lord, and I will be maried with you. &c. O ye disobedient children, turne agayn, saying: Loe, we are thine: for thou art the Lord our God: & so shall I heale your backeturninges. Who wil not boldly come vnto so merciful a lord and most louing father, seeing he so gently calleth all men vnto him, be they neuer so greeuous

Zach, 1
Iere. 3

greeuous sinners, & promiseth that he wyll not refuse them, but louingly receiue them, neuer lay their offences vnto their charge, but to forget thē & cast thē behind his back, that hee will neuer eyther remember them or looke vppon them more.

THEO. The Lord is merciful, gentle, and louing, patient, long suffering, and of much kindnes, and ready at al times to forgiue, yea, euen when he is at the pointe to punish. *The Lord is louing vnto euery man, and his mercy is ouer all his workes. The Lord is good and gracious, and of greate mercye vnto all them that call vppon hym. The Lorde is full of tender compassion and greate mercye, long suffering, and of much goodnes. He wil not alway be chiding, neither keepeth he his anger for euer.* He dealeth not with vs after our sinnes neither rewardeth he vs according to our wickednes. For looke howe high the Heauen is in comparison of the earth: so great is his mercye also towarde them that feare hym. Looke how wide also the *East* is from the *West*: so far hath he set our sinnes from vs. Yea, like as a father pitieth his owne children: euen so is the Lorde mercifull vnto them that feare him. For he knoweth wher

Ioel,2

Psal.145,

Psal,86

Psal,103

of

of we be made: he remembreth that wee
Psal,130, are but dust. With the Lorde there is mercy, and with him is plenteous redemption. And hee shall redeeme *Israel* from all hys sinnes.

PHIL. The great kindnes, and dear, harty loue of God towarde vs, appeareth not only in this, that he both willingly and gladlye admitteth and receiueth sinners, when-so-euer they repente and turne vnto him, but in that hee also moste diligentlye seeketh them vp, fetcheth them home again, and giueth them grace to repent and turne, that they may be saued. This thing
Luke,16, is very lively described and set forth in the
Luke.10. parables of the strayde sheepe, of the lost
1.Iohn.3. groat, and of the wounded man. *Here in is loue* (saith S. *Iohn*) *not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes.* Saint
Rom,5 *Paule* sayth: God setteth out his loue towarde vs, seeing that while wee were yet sinners, Christ dyed for vs. Much more then now, we that are iustified by his bloud, shall bee saued from wrath through him. For when we were enemyes, we were reconciled to God by the death of his sonne: much more seeing we are reconciled, we shall be

preserued

preserued by his life.

EPAP. I beleeue that God is a mercifull father for Christes sake, to all them that doe truely repent, beleue, and conuert vnto him: but is it not to be feared, that my repentance and conuersion is to late?

PHIL. Be on good comfort neighbor *Epaphroditus*, there is no repentaunce and conuersion to late in thys worlde, so that it bee true and proceedeth from a contrite hart, and humble spirit. For at whatsoeuer houre a sinner doth mourne and lament for his sins, God promiseth, that he will so forgiue him his iniquities that he will neuer remember them more. And Christe saith: *Blessed are they that mourn, for they shalbe comforted.* In the holy scriptures god doth very often call vs vnto repentance, but he appointed not eythe this or that time, day and houre, but he willeth vs to repent, and promiseth that whensoeuer wee turne vnto him we shall be safe and escape from death vnto life. Our Sauiour Christe also biddeth all that are diseased to come vnto him and promiseth that hee will ease them, but he assigneth no time, but at all houres he promiseth grace, mercye, fauour, helpe and comfort. Christ is a Sauior for all ages & refuseth

Remedyes against late repentance and conuersion vnto God,

Iere. 31
Ezec, 18

Math, 5.

Marke, 11,

refuseth no conuersion, although neuer so late. If we come in childhoode, in youth, in middle age, or in old age, when-so-euer we come, we shalbe receiued. Onely let vs come, It is better late then neuer. God is lyke mercifull in all ages. Christe is a Sauiour able enough to saue at all tymes.

Math.1. He ceaseth not to be called *IESVS*, that is to say, a *Sauiour*, neyther ceaseth he at

Heb.12. any time to saue, as the Apostle saith: *Iesus Christ* yesterdaye, and to daye: and the same continueth for euer. If Christ were appointed of God the Father a *Sauiour* for certain times, and not for all times: so shoulde he be no perfect *Sauiour*: if he coulde not as

Note. effectually saue at the houre of death, as at the houre of the birth, hee were vnworthye the name of a *Sauiour*. But he abideth a *Sauiour* for all ages, and for all kinde of people, so that they vnfaynedlye repent. beleeue, and turne. Set before your eyes the Parable which we reade in the Gospell of

Math.20 them, that were hyred to worke in the vineyard: Some came earlye in the morning, some about the third houre, some about the vi. and ix. hour, and some about the twelfth houre. And when nighte once came, that they shoulde receiue their wages, all had

like

like reward. When they that came firste, sawe that they that came last and wrought but one houre, were equal vnto them which had born the burthen and heate of the day, and receiued like rewarde: one of them murmured and grudged at the matter: but it was answered: Freend, I doe thee no wrong. Take that is thine and go thy way. I will giue vnto this last euen as vnto thee. Is it not lawfull for me to do as me listeth with mine owne goodes? Thus see you, that they which came at the later ende of the daye and wrought in the Vineyard but an houre, were not refused, but receiued the like rewarde with them that came firste. Onelye let vs bee labourers and no loyterers, only let vs come into the Lords vineyard, and not runne away backwarde, and at whatsoeuer houre we come, we shall bee welcome, and receiue our rewarde wyth the first. Agayne: the hystorye of the theefe that hanged on the right hande of Christe, which theefe was full of wicked deedes, and neuer turned vnto God vntill the very hour of his death, declareth manifestly that there is no conuersion in this life to late, if it be accompanyed with true repentance and vnfayned fayth. The theefe hanging Luke. 23.

on the crosse, and at the point of death only sayde vnto Christe: *Lorde remember mee when thou comest into thy kingdome*: And Christe well accepting his conuersion, sayde vnto hym: *Truely I say vnto thee: this daye shalt thou bee with mee in Paradise*. Who will nowe despayre of the good will and fauourable mercye of God, seeing that this theefe conuerting at the very last houre of his death, was not of Christ reiected, but receiued, and made a felow-Citizen with Christ, of ioyfull Paradise.

EPAP. But I haue many times greeuously offended the Lorde my God, & broken his holy commaundements.

PHIL. Tys is no let vnto your saluation, so that your conuersion be vnfayned. The righteous man sinneth .7. times in the day. Who liueth and sinneth not? Al goe astraye. There is none good but God alone. Al our righteousnes is as a clothe defiled with menstrue. If God should deale with the most holye and the moste perfecte accoyding to their deserts, they should find nothyng in themselues but woythye damnation. *Dauid* with other verye manye of the olde Testament offenzymes sinned and

Prou.24. Eccle.7. Psal.14. Math.19. Esa.64.

and offended God with their wicked actes, yet forasmuch as they repented and vnfaynedlye turned vnto GOD they were receiued into fauour and saued. The Disciples of Christe, *Peter* and his felowes were sinners also, and manye times did ẏ which is not righteous in ẏ sight of God, yet they bewayling their miseryes, & truelye returning vnto God, were admitted into the nũber of gods elect. God is ẏ Lord which forgiueth not onely one talent, but the whole debt of x. M. talentes, if we come truelye vnto him, and knowledge our beggery, yea our nothing. If GOD woulde that we shoulde forgiue one an-other so ofte as wee offende doubtlesse GOD will also forgiue vs when soeuer we offend, if we vnfaynedly turne vnto him, be our sinnes neuer so manye & greeuous. *Mary Magdalen* sinned full ofte, yet was she forgiuen, as it is written of her: *Manye sinnes are forgiuen her, because she hath loued much.* The *Publicane* was without doubte a verye greeuous sinner, and had manye tymes broken the commandemenes of God, yet so soone as he humbled himselfe before the throne of Gods maiestie, and appealed vnto his mercy, he was receiued into fauor & pronoũced

Math. 20. & 26.

Math. 18.

Luke. 7. Luke. 18.

of Christes owne mouth, more righteous then the *Phareseye*. For all hys glystring workes and outward holines of lyfe. King *Manasses* in his prayer confessed vnto god, that he had sinned aboue the number of the sandes of the sea, and that his iniquites were innumerable: yet after he returned vnto the Lord they were all forgiuen, and he receiued into fauour. If there bee not dayly remissiō of dayly sins at the hande of God for Christes sake, why are we commaunded dayly to pray for ỳ forgiuenes of our sinnes. If the fauour of God be promised at all houres to such as vnfaynedly turn vnto theyr Lord God, and seeke him in singlenes of hart: then foloweth it, that sinne we neuer so oft and neuer so greeuously, yet if harty repentance come, there is hope of remission of sinnes throughe the bloud of Christ. If Christ be an euerlasting Bishop then is he able at all times to saue euen at the full, those, which come vnto god through him. *If Christ goe forth to be called Iesus, that is to say, a Sauiour, then ceaseth he not to saue sinners.* If Christ be our intercessor, mediatour, and aduocate vnto God the father euen vnto the worldes ende, then may we be sure through him to haue remission

Math.6.
Luke.11.
Iere,18.
Ezec.12.
and,23.
Psal.109.
Heb.7.
Math.1
Rom.8.
1 Tim.2.
1.Iohn.2.

and

and forgiuenes of all our sinnes, euen vnto the end of the world, yea & that at al tims, sinne we neuer so oft and greeuously, if we repent, beleeue and amende. Therefore though you haue manye times greeuously offended the Lord your God, and broken his holy commaundements, yet despayre not but turne agayne vnto the Lorde your God, and he wil turne vnto you, deliuer you and saue you. *For he is the father of mercis, and God of al consolation. He is rich enough for all them that call vpon him.* If you doe thus though your sinnes be as red as scarlet, yet shall they be as white as snow. And though they were like purple, yet shal they be as whyte as woole. Heare what God sayth by the Prophete: Commonlye when a man putteth away his wyfe, and she goeth from him and maryeth with an other, then the question is: should he resorte anye more vnto her after that? Is not this fielde then defiled and vncleane? But as for thee, thou hast playd the harlot with many louers: yet turne agayne to me, sayth the Lorde. &c. and I will not let my wrath fall vpon you. I am mercifull (sayth the Lorde) and I will not alway beare displeasure agaynste thee. O turne agayne and I will be maried

2. Cor. 1. Rom. 10

Iere. 3

wyth you. Whome woulde not these wordes encourage to come agayne vnto the Lorde his God, and throughlye to bee perswaded of Gods louing fauour toward him, and of the forgiuenesse of his sinnes, be they neuer so many and greeuous, if hee repent, beleeue, and amend?

EPAP. These things comfort wel my weak conscience. But one thing doth greatly discourage me.

PHIL. What is that?

Remedyes against the want of merites.

EPAP. I haue no Merites, nor plentye of Good Workes, wherewith I maye make GOD fauourable to mee: but I am a barren Fyg tree, voyde of all fruites.

PHIL. The want of merites ought not to plucke you from comming vnto god. God saueth not vs for the righteous workes which we haue, but for his mercies sake. If our Saluation came of workes and merites: then were Grace no more Grace. If euerlasting life were gotten by deseruinges: then were it not the gifte of God through Iesus Christ our Lord. But the Apostle saith: By grace are ye saued through fayth, and that not of your-selues: it is the gift of God, and commeth not of

Tit. 3.

Rom. 11

Rom. 6.

Ephe. 2.

workes

woꝛks, leaſt any man ſhould boaſt himſelfe. *If righteouſnes come of the law: then Chriſt is deade in vayne.* CHRIST came not to call the righteous, but ſinners to repentance. And we are taughte in the Goſpell, that iope ſhall be in heauen ouer one ſinner that repenteth, moꝛe then ouer ninetie and nine iuſt perſons, which neede no repentance. What had the wounded-man deſerued, that ſhe ſhoulde be healed? What had the ſtraied ſheepe merited, that the ſhepheard ſhoulde ſo louinglye fetche her home agayne? What good woꝛks bꝛought *Mary Magdalen*, when Chꝛiſt receiued her vnto grace and foꝛgaue her her ſinnes? And ſo likewiſe of diuers other. If God ſhoulde ſaue vs becauſe of our merites and good woꝛkes ſo ſhoulde wee chooſe God by our woꝛkes and merites, & not God vs by his fauour, grace, and mercy, but Chꝛiſte ſaith, *Ye haue not choſen mee, but I haue choſen you.* And S. *Iohn* wondꝛing at this greate mercye of GOD, buꝛſteth out vnto into theſe woꝛdes and ſaith: *Beholde what loue the father hath ſhewed vnto vs, that we ſhould be called the ſonnes of God.* Again: *Herein is loue, not that we loued God but that he loued vs, and ſent hys Sonne*

Gal.2. Rom.10. Math.9. Luke.15. Luke.10. Luke.7. Iohn.19. 1.Iohn.3

to be thee agreement for our ſinnes. And S. Paule ſayth: *God the father hath choſen vs in Chriſt, before the foũdations of the world were layde.* God therefore did chooſe vs by his grace, & not we him by our workes and merites. *I will haue mercy*, ſayde God to *Moyſes*, *to whome it pleaſeth me to haue mercy, and I will haue compaſſion, on whom it is my pleaſure to haue compaſſion.* It lieth not therfore in a mans will or cunning, but in the mercy of God. And the Pſalmiſt ſayth, ſpeaking of God, and of himſelfe: *He hath ſaued mee, becauſe it was his pleaſure to haue me.* Agayne he ſayth: *Thou ſhalt ſaue them for nothing*: What is that to ſay ſaith S. *Auſtin*, thou ſhalt ſaue them for nothing: but that thou findeſt nothing in them wherfore they ſhould be ſaued, and yet ſaueſt thou them: Freely dooſt thou giue, freely dooſt thou ſaue. And S. *Ierom* alledging the ſame ſentence agaynſte the *Pelagians*, ſayth, that *the righteous are not ſaued by their owne merites, but by the tender mercy of God.* If we ſhall conſider our merites, ſaith *Chriſoſtome*, we are not only worthy no reward, but we are alſo worthy punihment. Let all mens merites whiche periſhed by *Adam*, be ſtill and kepe ſilence,

Ephe. 1.

Exod. 33, Rom. 9.

Pſal. 18 Pſalm. 56. De Verb. Apo. ſer. 15 Lib. 2. contra. Pelag.

In Ioan, cap. 3. hom. 25.

ſaith

saith S. Austen and let the grace of God raigne, which raigneth through our Lorde Iesus Christ. The redemption of Christes bloud should waxe vile & becom of no price, saith S. Ambrose. if the iustification, which commeth by grace were due vnto merites going afore. Dauid saith in a certain psalm: *Prayse the Lorde O my soule, and all that is within me, prayse his holy name, Prayse the Lord, O my soule and forget not his benefites. Which forgiueth all thy sinnes, and healeth all thine iniquities. Which saueth thy lyfe from destruction, and crowneth thee with mercy and louing kindnes.* All good men from the beginning haue attributed and giuen the whole glory of their iustification and saluation, not to their owne merites and good workes, but to the free grace and vndeserued mercy of God: that God maye be all in all: and that hee which reioyceth, should reioyce in the Lorde. For the contencion and quietnes of your conscience in this behalfe, remember that Christe came not to call the iusticiaryes, but sinners vnto repentance. Remember that the Son of man came to seeke and to saue that, that was lost. Remember that Christ is a Physition, and that the whole hath no neede of

De. præd Sanctorum.

De Vocat. Gen. lib. Cap. 5,

Psal 103.

Note.

1. Cor. 15. 1, Cor, 1, Ierr, 9,

Math. 9

Luke. 19, Math. 9

a Phisicion, but such as are sicke. Remember that Christ calleth vnto him all such as are diseased, and loden with the burden of sinne. Hee requireth no merites, onely come. Remember that Christe is called a *Sauior*, to the end that he should saue them, which otherwise shoulde perish. Heare also what God sayth by the Prophet: *Come to the waters all yee that be thirstie, and yee that haue no moneye. Come bye that yee may haue to eate. Come buye wine and milke without any money or money worth.* Wherfore doe ye lay out your mony for the thing that feedeth not, and spend your labour aboute the thynge that satisfyeth you not? But harken rather vnto mee, and yee shall eate of the beste, and your soule shall haue her plesure in plenteousnes. Eneline your eares, and come vnto me: take heede (I say) and your soule shall liue. Our Sauiour Christ also saith: *If any man thirste let him come vnto me, and drinke.* Againe in an other place: *I will giue to hym that is a thyrst, of the well of the water of life.* He that ouercommeth shall inherite al thyngs, and I will be his GOD, and he shalbe my Sonne. Item: Let hym that is a thyrste come: and let who-so-euer wyll, take

Math.11.

Math.1, Luke,2 Esa.55.

Iohn.7. Apoc,22.

Apoc.22.

ke of the Water of lyfe freelye. Here
the fauour of GOD, remyssion of
nnes, the gyfte of the holye-Ghoste, qui-
nesse of conscience, and euerlastyng lyfe
ompsed freelye wythoute merites or de-
rtes, to so manye as wyll come vnto
hrist wyth a repentant hearte and faith-
ll mynde. For Christe was sent of GOD the father to preach good tidings vnto the poore, that hee myghte bynd vp the wounded heartes, that hee myghte preache deliueraunce to the captyue, and open the prison to them that are bounde, declare the acceptable yeare of the Lorde and comforte al them that are in heauines he came into this worlde to saue sinners. Therfore let it not dismay you, thoughe ou finde in your selfe plentye of sins, and good workes very fewe: cast rather the eyes of your minde with strong faith on Christe and on his righteousnes, on his merits, pas-ion, & death, on his blessed body-breaking and his precious bloud-shedding. Beleeue him to be ordayned of God the father to be our wisedome & righteousnes, your sanc-tification & redemption, as it is written: *He that reioyceth should reioice in the Lord.* Count all your merits good workes & righ-teousnes

Esa.61. Luke,4. Timo.1. 1,Cor.3, Phil,3, Iere,9,

teoulnes, vile and of no price, for the excel
lency of the knowledge of Christ Jesu our
Lord. Labour to win Christ and to be found
in him, not hauing your own righteoulnes
which commeth of the Lawe, but ꝑ which
is throughe the fayth, of Christe, euen the
righteoulnes whiche commeth of GOD
through faith, that you may know him and
the vertue of his resurrection and fellow
ship of his passions. He that throughe true
faith hath gotten Christe, put him on hys
backe with all his righteoulnes and holy
nes, he is not altogither without merites
Rom.13 neyther walked he naked in the sighte
God. Unto this exhorteth S. Paule, wh
he saith: *Put ye on the lord Iesus Christ* th
*is to say, cloth your selfe through faith wi
all the merytes and workes of Christe*: Tak
his righteoulnes, holines, perfection, pra
ing, fasting, watching, law fulfilling, mir
cles working, preaching, passion, death, r
surrection, ascention and al ꝑ euer he hat
to bee yours. Beleue him to be giuen yo
of god, with all that euer he hath. Christ
yours, all therfore ꝑ euer Christ merited
his flesh, is yours also: as the Apost
saith: *God spared not his owne sonne,*
Rom.8, *gaue him for vs all, howe can it be then t*
wi

ith him he ſhoulde not giue vs all thinges
ſo? If you on this maner put on Chriſte,
s mirites and good workes thorowe true
ith, you ſhall not appeare befor God an
fruitfull fygtree, neyther ſhall the curſſe
God fall vpon you. Heare what S. *Au-*
n ſaith: *All my hope is in the death of*
e Lord. His death is my mirit and my re-
ge, my health, life, and reſurrection. The
nder mercy of my Lord is my mirit. I am
: without mirites, ſo long as that Lorde
mirites fayleth not. And if the mercies of
e lord be plenteous, thè am I alſo plenteous
mirites. The mighter that he is to ſaue,
e better is my ſtate and condition and the
ore free am I from all daunger. Here ſee
ou that this godly man S. *Auſten* know-
h none other merites that maye doe hym
ood, but the mirites of Chriſtes deathe
nd paſſion. He counteth Chriſtes merites
is merites, and ſayth: that hee is not
ithout mirites, ſo long as the Lorde of
ercyes fayleth not. In an other place hee
lo ſayth: all my hope and aſſurance of
y whole truſt, is in the pꝛecious bloud of
hriſte, which was ſhed foꝛ vs and foꝛ our
luation. In that is all my comfoꝛt, and
poſing the whole affiance of my ſaluatiõ

Math. 21, In Manuali cap. 21

Lib. medit Cap. 14.

In

In that I desire to come vnto thee (O he
uenly father) not hauing mine owne rig
teousnes, but that righteousnes which co
meth by thy sonne Iesus Christ our Lo
Item: Brethren, that wee may be heal
from sin, let vs behold Christ crucified. F
as they that did behold the brasen Serpe
in the wildernes, dyd not dye through t
stynging of the Serpentes: so likewy
they that doe looke vppon the deathe
Christ with fayth are healed from the b
tinges of sins. Hereto agreeth the sayin
of S. *Barnard*: What is of so mighty
force, and greate strength to heale ꝑ woũ
of the conscience, as the deligent remem
brance of Christes woundes? Agayne:
When I am troubled and put in feare o
my sinnes, then do I hyde me in the bloud
woundes of Iesus Christe. Looke that yo
therefore likewise flee vnto the merites o
Christes death and passion, and so shal nei
ther sinne, death, hell, desperation, lawe o
any other thing hurt you.

In Cant.

EPAP. I beleeue that what-so-euer
Christ dyd in his humanitye, he dyd it for
me, and for my saluation. And in thee
(O Lorde GOD) is my whole trust, let
me neuer be confounded. But neighbour

Philemon.

Philemon.

PHIL. What is your mind, sir? Of predestination.

EPAP. What if I be not of the number of those, whom God hath predestinate to be saued.

PHIL. Feare you not. God without all doubte hath sealed you by his holy spirite vnto euerlasting lyfe. Your name is written in the booke of lyfe. You are a citizen of the new glorious & heauenly *Ierusalem*. You shal remain with God in glorye after your departure, for euer and euer.

EPAP. It sore repenteth me ỹ I haue at any time offended the Lord my God. Of repentance.

PHIL. Thys repentance is an euident testimony of your saluation, and that God hath predestinate and to-fore appointed you vnto euerlasting life. For it is writ- Math. 3
ten: *Repent you of your former life for the kingdome of God is at hand.* Againe: *If the vngodly shall repent him of all his sins that* Ezec. 18
he hath done. &c. doubtlesse he shall liue & not dye. As for al his sins that he dyd before they shal not once be thought vpon.

EPAP. I haue an earnest faith in the bloud of Christe, that God the father wyll forgiue me all my sins for Christes sake.

PHI. You thus beleuing cannot perish, Of fayth.

but

but this your fayth is an vndoubted assurance vnto your conscience, that you are predestinate to be saued. For it is written: God hath so deerely loued the worlde, that he gaue his only begotten Son, that al that beleeue on him should not perish but haue euerlasting life: For God sent not his son into the worlde, to condemne the worlde: but that the worlde should be saued by him. Hee that beleeueth on him is not condemned: He that beleeueth on the Sonne hath euerlasting lyfe, *Verily, verily, I say vnto you, he that heareth my word, and beleeueth on him that sent me, hath euerlasting lyfe, and shall not come into damnation, but is escaped frō death vnto life.* This is ỳ fathers wyll that sent me, that of all which he hath giuen me I shall loose nothing, but rayse thē vp agayne at the last daye. And this is the will of him that sent me, that euerye one which seeth the Sonne, and beleeueth in him, haue euerlasting life, and I wil raise him vp at the last day. I am the resurrection and lyfe: he that beleeueth in me, though he be dead, yet shall he liue. And euerye one that liueth and beleeueth in me shall neuer dye. To hym (Christe) gaue all the Prophets witnes, sayth Saint Peter,

John.3

John.5.

John.6.

John.11.

that

that through his name whosoeuer beleeueth in him, shall receiue remission of sinnes. Act.10.

If thou knowledge with thy mouth, that Iesus is the Lord, and beleeue in thy hart, that God rayled him vp from death, thou shalt be saued. For to beleue with the hart, iustificth: & to knowledge with the mouth, maketh a man safe. For the scripture saith: Whosoeuer beleeueth on him shall not be confounded. Thus see you, that faith, doth assure your conscience of the fauoure of God and of euerlasting lyfe. Doubte yee not therefore, but that you are counted in the number of Gods elect and chosen people, and shall inherit the glorious kingdom of God. Rom.10. Esa.28.

EPAP. I was baptised in the name of God the father, and of God the sonne, & of God the holy Ghost. Of Baptisme Math.28.

PHIL. This is also a sure token of the fauour of God towarde you, and that you are predestinate vnto euerlasting lyfe, seeing that according to your profession, you doe beleeue, and vnto the vttermost of your power, frame your life. For it is written: *He that beleueth and is baptised, shal be saued.* And S. *Peter* sayde vnto the *Iewes*: *Repent you of your sinnes, and bee baptised* Math.28. Act.2.

euery one of you in the name of Iesus Christ for the remission of sinnes, and yee shall receiue the gift of the holy Ghoste. And S. *Paule* saith: all ye that are baptised, haue put-on Christe, and you knowe, there is no damnation to them that are in Christ Iesu. For as when you were baptised, ye forsoke the deuill, the worlde, and the flesh, wyth all their workes, pompes, and vanities and gaue your selfe onelye vnto the seruice of God, taking him for your Lorde and mayster: euen so hath God likewise taken you to be his seruant, loueth and fauoreth you, and will defende you agaynste al your enemies, and neuer forsake you, vntill he hath brought you vnto euerlasting lyfe. By baptisme he is your Lord god, therfore wil not he suffer you to perish. By baptisme he is your father, and you are borne of him, & so become his son, therfore can he none otherwise then loue, tender, & fauor you, & giue you ỹ inheritance of his heauēly kingdom. By baptisme are you made the brother of Christe, heyr of God, and fellow heire with Christ of euerlasting glorye, then may you be certain to be of that number, that shall inherit eternall life. By baptisme is the holye Ghoste giuen to you, then are you

Gal. 3.
Rom. 8.
Rom. 8.

the

the sonne of God and cannot perish. For it is written: They that are led with the spirit of God are the sonnes of God. Baptisme is a continuall sigue of the fauour of God toward vs, of the fre remission of sins, of our reconcilation vnto God for Christes sake, and that we be by adoption the sons of God, and heires of euerlasting glory. Rom, 8.

EPAP. In times paste I haue also manye tymes receaued the mysterues of the Lordes bodye, and blonde in the Temples of the Christians, with the congregation of GOD, wherein I confesse, I haue found greate comforte, and very much quietnesse vnto my weake and sinful conscience. Of the lordes Supper.

PHILE. The often commyng with a feruent desyre vnto the Lordes Table by true Faythe to feede vppon the mysteryes of the Lordes Bodye and blonde, is a manyfeste argumente that GOD, hath chosen you to bee hys, hath written your name in the Booke of lyfe, and predistinate you vnto euerlasting glorye. For in so doyng you haue not onelye called vnto remembrance the moste healthful deathe of our Lorde and Sauioure Iesu Christe, and so bene thankefull for yt,

but you haue also shewed your selfe a liue-lye member of that holy bodye, whereof Christ is the head. You haue professed o-penly in the face of Christian cõgregation, that God the Father is your Father that Christ is your Lord and Sautour, that by the one onely oblation of his blessed bodye on the alter of the crosse, all our sinnes are put away and forgiuen, and you made the inheritour of euerlasting glorye. When you this came vnto the Lordes Table, all the fruites, benefites, and merits of Christs Passion were giuen you, namely, the fauor of GOD remission of sinnes, the holye Ghoste, quietnes of conscience, newe af-fects, victorye ouer sathan, death, and hell, and finallye euerlasting lyfe: so that nowe yee are incorporated in Christe, and be-come a true and liuely member of that mi-sticall bodye, whereof he is the head: yea, you are flesh, of his flesche, and bone of hys bones, as the Apostle saith: Is not the cup of Blessing which we blesse, partaking of the bloud of Christe? Is not the breade which we breake partaking of the bodye of Christe? &c.

Rom. 8.

Of the Lordes supper.

Ephe. 5.
1 Cor. 10.

EPAP. As I haue had manye times an earnest and feruent mind to come rene-

rently

reuerently vnto the Lords table: and to be partaker of the holy misteries of Christs body and bloud with the congregation: so lyke wise haue I at all tymes bene glad to repayre vnto those places, wher the worde of God hath bene preached: and the doctrine that hath there bene taught, I marked diligently, kept it in memory, and to the vttermost of my power, I laboured to frame my life according vnto the same, that I might be no forgetfull hearer, but a diligent doer of those workes which I learned of the holye Scriptures to bee acceptable vnto the Lorde my God, that I myghte serue him in holines, and righteousnes all the dayes of my life. Of hearing Gods word. Iames, 1,

PHIL. As ther is not a more euident testimony, and a surer argument, that that man is in the state of euerlasting damnation, which hath no mind to heare ỹ worde of God, nor to trayne his lyfe according vnto the doctrine thereof: so likewise is there not a more certayne signe, that any man is predestinate to be saued, then when he hath a mind to heare the word of God, as our Sauiour Christ testifieth, saying: *He that is of God, heareth Gods worde, ye therefore heare them not, because ye are not of God.* Luke, 1, Iohn, 8,

Here see you, howe Christe putteth a difference betweene them that are of God, and them that are of the deuill: They that are the children of the deuill haue no minde to hear the word of God. But they that are the sonnes of God, haue a feruent delyte, and singular great pleasure to heare Gods worde. yea and as the Prophet saythe, to exercise them-selues in it daye and nighte. In an other place, our Sauiour Christe saythe also: *My Sheepe heare my voyce, and I knowe them, and they followe mee, and I geue vnto them life, and they shal neuer perish, neither shal any man plucke them out of my hande.* In this sentence yee see that they whiche heare the voyce of theyre shepheardе Christ, are the shepe of Christ, and that they shall neuer perishe, but haue euerlasting life. Christ also said vnto *Pilate: Euery one that is of the truthe, heareth my voyce.* You hauing a mind to hear ẏ worde of God, and to heare the voyce of Christe that hye shepheard, haue shewed your-selfe to be of the truth: So beeing yee can not perish, but obtayne euerlasting lyfe. For Christ him selfe pronounceth them blessed, which heare the word of God, and keepe it, that is to saye, beleue it, and studye to fram

Of hearing Gods word.

Psalm. 1.

Iames, 1.

Iohn. 10.

Luke, 1.

Iohn. 18.

Iohn, 8.

Luke. 11.

theyr

theyr life according vnto the same.

EPAP. Moreouer, I haue euer had a desire (I thanke the Lord my God for it) to pray vnto the Lord my God, and to call on his holy name although (I confesse) not so feruently as I ought. Of prayer.

PHIL. Thys thyng also doth fullye certifie your conscience, that you are of the number of Gods elect, and tofore appoynted vnto euerlastyng saluation. For it is written: *Whosoeuer doth call on the name of the Lorde, shall be safe.* Agayne: *Hee hath cryed vnto me, and I will gracionslye heare him: yea, I am with him in trouble & I wil deliuer him, and glorify him, with long life will I satisfie him, and shewe him my saluation.* Ioel. 2. Psalm. 9.

EPAP. God be thanked, I am nowe well quieted in my conscience and feare sathan nothing at all. I thinke my selfe at this present so strong and so throughly enarmed agaynst the deuill and all hys wicked armye, that I am nothing afrayde to enter battayle wyth hym, but am fullye perswaded that by the helpe and power of my graund captain Iesu Christ, I shall ouerthrow him. One doubt remaineth, and that one dispatched, I truste I shall bee

in some readines for the Lorde my God, whensoeuer he sendeth for mee, and calleth me out of this wretched world.

PHIL. What is that?

EPAP. I haue heard manye times at the mouthe of diuers men whiche haue a good opinion of them-selues of theyr awne wit, doctrine, and learning, that no man in this worlde is certaine of his saluation, neither can any man say with a safe conscience and undoubted faith, I am of the number of Gods elect, I am a vessell of mercye, I shall bee saued my name is registred in the booke of life, &c. but all men euen the moste godlye and faithfull, must doubt of their saluation, of the remission of their sinnes, of the fauor of God toward them, and of euerlasting life.

Of the certainty of Gods fauor towarde vs, and of our saluation,

PHIL. This is the doctrin of the Papists both wicked and damnable. The Papistes in teaching this doctrine, do not only trouble, disquiet, make afrayd, wound, kil, and slay the consciences of the simple people, and of such as credit their deuilish doctrin: but as much as in them lyeth, they make God a lier, his holy worde false, our faith frustrate, voyde and vayne. Take away the certaintie of saluation from anye

man, and to what poynt serueth the merciſull promiſe of God, and the faith whiche apprehendeth and layeth hand on the moſt louing promiſes of God? This doctrine openeth a very path vnto hell, and bringeth vnto deſperation.

CHRI. Yet the *Papiſtes* alledge the ſcriptures for them.

PHIL. I thinke that: for, ſo is there accuſtomed property. They alledge many times the ſcriptures of God to defend and to ſtabliſh their errours and hereſies, and to bleare the ſimple peoples eyes, whiche are not able to decerne A from B, nor to iudge betweene truth and falſhoode, but are eaſily led that way, whereynto the ſutle and wily *Papiſt* perſwadeth. If I had leaſure to declare vnto you, what iugling the vngodly *Papiſtes* haue vſed and yet doe vſe in writting and wreſting, in corrupting and abuſing the holye worde of God, yee would not a little maruel at the matter: but I would gladly heare what the *Papiſts* can alledge out of the word of God for the confirmation of their wicked opinion in thys behalfe.

The maner of the Papiſtes in alleaging the ſcriptures.

CHRI. The ſentence wherunto they ſticke and cleaue as vnto an inuincible bulwarke

warke is this: *A man knoweth not, whether he be worthye loue or hatred, but all thinges are kepte vncertayne vnto the tyme to come.* Eccle. 9.

PHIL. The kingdome of the *Papists* is not without a cause called the kingdom of Ipes, and the *Papistes* themselues may righte well be resembled to the beaste which rose out of the Sea, vnto whome was giuen a mouth to speake great things and blasphemyes: yea to speake blasphemyes against God, to blaspheme his name and his tabernacle, and them that dwell in heauen. &c. But as concerning the Texte which they alleage (although the learned in the *Hebrue* tongue know righte well how greatly this texte after the common Latyne translation differeth from the truth of the *Hebrue*) it is abused of them, and wrested contrarye to the minde both of the author, and of the translator, as the wordes that immediatlye followe, doe manifestly declare. When *Salomon* sayth: *A man knoweth not whether hee bee worthye loue or hatred*, he speaketh not of the knowledge and iudgement of the conscience toward God: for who knoweth not, that hee is worthy hatred whiche sinneth agaynste Apoc. 13.

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the Lord his God: contrariwise that hee pleaseth God, and God loueth him, which doeth that thinge that is pleasaunte in his godlye sighte, but he speaketh of the outward and carnall iudgement and knowledge, which men haue of themselues, of theyr owne strengthes, wisedome, or free will, concerning thinges, which chaunce to them outwardly. As though he should say: If a man should onely behold and consider the outward face of thinges and iudge the fauor or dis fauoure of God towarde anye man of the things that outwardlye chance vnto anye man, he were not able to affirme and to perswade his conscience, whether God loueth him or not. For GOD indifferently without anye respect had to either of the partyes, giueth as aboundantlye to the vngodly as to the godly, to the vnfaythfull, as to the faithfull, to the Saints, as vnto the wicked: his temporall and outwarde gyftes, as beautye, strength, riches, healthe of the body, reason, wisedome, eloquence, honor, nobilitie, wealth glory. &c. Yea manye times the enemies of God, haue more plenteouslye geauen vnto them of god, the riches and pleasure of thys lyfe, then the freendes of God. Therefore if a naturall

man

man not being regenerate, nor born a new of the spirite of God, considereth the outward face of thinges, and iudgeth of them the fauour or disfauour of God: verely so knoweth he not, who is worthy Gods loue or hatred, so is he not certaine, whom god loueth or whom he hateth. This is the aforesaid text of *Salomon* (as it is translated) to be vnderstand. And that this is the meaning of the author the words that folow do manifestly declare. *It happeneth* (saith he) *vnto one, as vnto another: it goeth with the righteous as with the vngodlye: with the good and cleane as with the vncleane: with him that offereth, as with him that offereth not, like as it goeth with the vertuous, so goeth it also with the sinner. As it happeth vnto the periured, so happeth it also vnto him that is afraid to be forsworne. Among all things that come to passe vnder the sun, this is a miserye, that it happeneth vnto all alike.* Eccle. 9.

Of these words it euidently appeareth, that *Salomon* speaketh of the knowledge which a naturall man hath by the outward giftes of God: whereof because they be indifferently giuen as well to the good as to the bad, he is not able to iudge, whom God loueth and whom he hateth. Nowe where as

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the Papistes wrest this text vnto the knowledge or iudgement of ỳ conscience, which commeth of the spirit of God, and of hys worde, and woulde that Christian men in their conscience should doubt whether god loue them or not, whether they be in the fauoure of GOD or not, whether sinnes be forgiuen them or not, whether they shall be saued or not: they teach a deuilish error and lead the receiuers of their doctrine the right way to hel fire. For he that doubteth of the mercifull good will and fauourable grace of God toward him, and beleeueth not ỳ God for Christs sake is louing vnto him, and forgiueth him all his sinnes, verily he is no true Christian: but dying in thys his doubtfulnes, and vnbeliefe, he shal surely be damned: according to this saying: *He that doth not beleeue in the Sonne, shall not see life, but the wrath of God abydeth on him.* Iohn. 3

This erroneous doctrine of the Papistes, maketh God false of hys promise, quencheth fayth, blotteth out hope, destroieth loue, disquieth the conscience, filleth the hart with whole seas of vnrestful and wicked imaginatiõs, and so driueth ỳ doubtfull person into desperation, and finallye vnto damnation, O murderers, O soule slayers.

If no man can be certayne in his conscience, whether he be in the fauour of God or no, whether God for Christes sake wyll forgiue him his sinnes or not, and giue him euerlasting lyfe, to what poynte serue all the promises of Gods tender mercyes made to all faythfull penitent sinners in Christes bloude? vnto what end doth faith serue? If fayth certifieth not our conscience of Gods good will towarde vs, and bringeth peace and quietnes vnto it, what is then the office of fayth? If a man, whose credit is approued, promiseth vs any thing we surely looke for it, and nothing doubte of the performance thereof: and shall wee doubt of the accomplishment of the promises of God, whiche is faythfull in all his wordes, which can not lye, which is not onely true, but also the selfe truth? Let all men be liers and let God abide true, God hath promised that at what-so-euer houre we turne vnto him, he will forgiue vs all our sinnes, and neuer remember them more, but so freely fauour vs, and so tenderlye loue vs, as though we had neuer offended him. This is the promise of him, whiche can neither deceiue nor be deceiued, & shall we doubt of the performance therof, shall we dout whether

Psalm. 145. Titus. 1 John. 14. Rom. 3. Ezec. 18. and 33.

ther the Lord our God will be as good as his word: whether our sinnes be forgiuen and we receiued agayn into fauour or not: GOD hath promised that in Christe all nations of the earth shall bee blessed: and shall we which looke for our whole saluation in the bloude of Christe, doubt whether wee shall bee blessed in Christe, that is to saye, fauoured of God the Father for Christes sake or not. Christ our Lorde and Sauiour calleth all that labour and be loden vnto him and promiseth that hee will ease, remedy, comfort, and helpe them: and shall we doubt of this his promise? What other thing is it to doubte of the promises of God, then to doubt whether God be true or no, iuste, and faithfull or no, the same in his deede that he is in his worde or no? O the so much vnfaithfulnesse of the wicked Papistes. The scripture saith: He that beleueth in the sonne of God, hath euerlasting life. The faithful Christians beleeue on Christe the Sonne of God, embrace him wt strong faith, as their alone Sauiour, redeemer, attonement maker, intercessor, mediator, and aduocate, and shall they doubt of the inheritaunce of euerlastyng lyfe? Eyther they that doe beleeue and so continue vnto

Matth. 11.

Iohn. 3.

the

the end, haue euerlasting life, at their departure out of this life: or els God is not true of his promise. But God is faithfull in all his wordes: therefore do the faithfull Christians receiue according to Gods promises and their faith. If all thinges be possible to him that beleeueth, if all things chance to a faithfull man according to his fayth, with what whorish or shameles forheads dare the proude and vngodly papists teach vs to doubt of the grace and fauour of God, of the remission of sinnes, and of the inheritance of euerlasting life. Where doubtfulnes is, ther is no true faith, but rather mis beliefe, & to such a doubting fayth, yea rather no faith, nothing is promised, but the fierce wrath, and vengance of God, and euerlasting damnation. See to what pointe the wicked Papistes bring their whelpes with their deuilish doctrine. S. *Iames* saith: *If any man lacke wisedom, let him aske it of him that giueth it, euen God. &c. But let him aske in fayth and wauer not. For he that doubteth is like a waue of the sea, whiche is toste of the windes, and caryed with violedce. Neyther let that man thinke that hee shall receiued anye thing of the Lorde. A wauering minded man is vn-*

Pſal, 146

Math, 6,

Iames, 1

stable

stable in all his wayes. Are not they whiche
professe Christ much bound to the *Papistes*,
which teach their scholers to doubte of the
mercy of God, and not to be throughly per-
swaded in their consciences, that God lo-
ueth them, pardoneth them for Christs sak,
and maketh them inheritours of euerla-
sting glory? Is this any other thing then
to say, dispayre, dye, be damned? O diuils
incarnate. God lighten the eyes of the sim-
ple, that they maye once see the iugling
castes of these wily wicked *Papistes*, and
come vnto the vnfayned truthe of Gods
worde, which is able to saue their soules,
which also is the mighty power of God to
saue euery one that beleeueth.

The scho-
ling of the
Papistes.

Iames, 1,
Rom. 1

THEO. Amen.

PHIL. All the godlye, euen from the
beginning haue beleeued the promises of
God, and nothing doubted of them, whe-
ther they concerned temporall or spirituall
things, and according to their faith, so re-
ceiued they. Yea, when God seemed moste
to be angrye with them, and vtterly to cast
them from his fauour: euen then did they
nothing doubte of his mercifull goodnes,
but with strong faith cleaued to the promi-
ses of GOD: as a certayne man saith:

Though he kill mee, yet will I put my truste in hym. The Psalmograph also sayth: *Though an hoste of men were layde*
Iohn.13. *agaynst me, yet shall not my hart be afrayd.*
Psalm.27. *And though there rose vp warre agaynste mee, yet wyll I put my truste in him.* If eyther *Abraham, Isaac, Iacob,* or any other saintes of the olde Testament had doubted of the promises which God made vnto thē, so had they neuer found fauour at the maiesty of God, nor obtayned those thinges,
Heb.11. which God hath promised them. For without fayth it is impossible to please God. He that doubteth of the promises of God, shall obtayne no good thing at the hand of God. To what ende are we so often in the holye scriptures exhorted to beleeue God and his promises, if it were lawfull for vs to doubt of them? If to beleeue and to doubte be one thing, why is euerlasting saluation promised to the one, and eternall damnation to the other? Whosoeuer therfore wil be saued, let him cast away al vnbeliefe & doubtfulnes, and with tooth and nayle (as they vse to saye) cleaue to the promises of God, nothing doubting, but according as God hath promised, so shall it chance vnto him. If wee doe repent and beleeue his worde,

God

God hath promised vs for Christes sake, to fauour vs, to forgiue vs all our sinnes, and to bring vs vnto euerlasting lyfe, let vs not therfore doubt of this his promyse, but with strong and vnshaken fayth beleue it, and looke for boldlye that is promised: so wee may bee sure to haue the grace and fauour of God, to haue remission and forgiuenes of our sinnes: and finallye to haue euerlasting life. Let vs therfore approche with boldnes and not with doubting and wauering, vnto the throne of Gods maiesty, as the Apostle warneth, that we may obtayne mercye and find grace to helpe in the tyme of neede. Heb.4.

CHRI. If a man after the Papistes should doubt of the grace and fauour of god toward him, with what conscience coulde he be bolde to say the Lords prayer, and to desire the forgiuenes of his trespasses? Or how coulde he say with a true fayth: I beleeue the forgiuenes of sinnes, and euerlasting life. To beleeue, is it to doubt of the promises of God? or rather to be thoroughly perswaded of the promises of God, that as God hath promised so shal it vndoubtedly chance vnto vs. Math.6.

VVhat it is to beleeue.

VSE. When a man beleueth ỹ gospel

he is certayne of the remission of his sins, he is certaine of the fauour and good will of God, and he is certaine also of euerlasting life. And he that letteth goe this faith, and falleth to doubting, hee shall neuer enioy the aforesayd benefites, but be cast into euerlasting damnation.

THEO. This considered the holye Apostle right wel, when he without any douting being throughlye perswaded and assured of Gods good will towarde hym (sette forth in his holy promises) sayde on thys maner: *I knowe and am sure, that hee (in whom I haue put my truste) is able to keepe that which I haue committed to his keeping agaynst that day.* 2.Tim.1. Agayne: *I haue foughte a good fight: I haue fulfilled my course: I haue kept the fayth. From henceforth there is layd vp for me a crowne of righteousnes, which the Lorde (that is a righteous iudge) shall giue at that daye, not vnto me onelye, but vnto all them also that loue hys comming.* 2.Tim.4.

PHIL. When that *Dauid* saide these wordes: *I beleeue verily to see the pleasures of the Lord in the land of the liuing*: Psal.27. doubted he of the inheritance of the heauenlye kingdome? or was hee rather throughlye

perswaded

perſwaded by ſtrong faith in the promiſes of God, that he ſhoulde without all doubte raigne with God in glorye? If the godly Apoſtle S. *Paule* had not bene ſure of the fauour of God, and of a better lyfe after this, would he haue wiſhed to be deliuered from this worlde, and to be with Chriſte? Phil.1.

With what countenance durſte the bleſſed *Martyr* S. *Stephen* haue commended hys ſpirit vnto Chriſt, if he had not ben perſuaded of Gods fauour toward him, and of the ioyfull inheritance of the euerlaſting kingdome? and likewiſe of all the other ſaints. Actes.7.

The ſpirite of God certifieth our ſpirite (ſaith the Apoſtle) that we are the ſonnes of God. If we be ſonnes, then are wee alſo heyres, I meane, of God, and fellow-heirs with Chriſt. Rom.1.

Hereto agreeth the ſaying of S. *Iohn*: *Deerely beloued, nowe are wee the ſonnes of God and yet it doth not appear what we ſhall be: But we knowe that when it ſhall appeare, we ſhall be like him: for we ſhall ſee him as he is.* 1.Iohn,3.

Againe: *We knowe that we are tranſlated & caried from death vnto life.* 1.Iohn,3.

Here you ſee that the holy ſcriptures teach vs to be certayne of our ſaluation through faith in Chriſtes bloude, and not to be doubtful of it, as ỹ *Papiſtes* triſle.

A way therfore with all doubtfulnes, and laye hande by strong fayth on the promises of GOD, looking with assured hope for all those heauenly and blessed thinges that God hath promised vs in his holy wordes. So may we be sure to receiue accordyng to our fayth.

EPAP. Without wauering or doubtyng, I faythfully beleeue and am assuredly perswaded, that God the father is a mercifull father, vnto me, that he hath forgiuen me all my sines, receiued me into his fauor and made me heyre of his euerlastyng glory. And all this hath he done vnto mee, not for my mirites and deserts (whiche are vterly none:) but for Christes sake, in whom I beleeue, whom also I confesse to bee my alone Sauiour and redeemer.

PHIL. Neighbour *Epaphroditus*, you thus beleeuing, can not perish. Therfore be on good comforte, quiet your conscience, and settle your mind. For it is written: he that beleueth on the Sonne of God, hath euerlasting life. Iohn. 2.

EPAP. Brother *Philemon*, I thanke you, and my other neighbours here for the great comfort, which I haue receaued by thys your godlye communication. I

feele

feele my selfe now in much better ease, then I was, when you came firste vnto me. I feele much quietnes and ease in my conscience. The Lord hath driuen awai mine enemies, and giuen me rest in my minde. If I had not had your companye, God knoweth to what poynt my Ghostly enemye the deuill woulde haue broughte mee. But I prayse God for you: for by your godly and Christian talke, God hath wroughte in me a good and glad will to dye. I haue in my hearte bidden the worlde and all worldlye thinges adue. My mind is altogither fixed on the Lorde my God, and on the ioyes whiche hee hath prepared in his glorious kingdom for all them that loue him: I fele such inward ioy in my heart, and such a feruent desire to see the Lord my God face to face, that the paines, which I now suffer on my body although they be verye grieuous in deede, seeme little or nothing to disquiet me. For I am fully perswaded, that the afflictions of this lyfe, are not worthye of the glory which shal be shewed vpō vs. Again: that thoughe the outwarde man perishe, yet the inward man is renued day by daye: and that this our tribulation, whiche is short and light, prepareth an exceding, and Rom. 8. 2. Cor. 14.

an euerlasting waygbte of glozye vnto vs, whyle wee looke not on the thinges which are sene, but on ỹ things which are not sene. Foz ỹ things which are sene are tempozal, but ỹ things which are not sene, are eternal.

THEO. Neighbour *Epaphroditus*, set all your whole care vppon God the onelye creatoz and maker, and turne you from all creatures, turne from wife and childzen, turne from tempozall goods and all wozldlye matters, considering that by none of them you can be holpen, neyther frō sinne, noz from death.

PHIL. All that you leaue behind, the Lozd accozding to his almighty pzouidēce, shal well and fatherly take care foz thē. He that hath created your wife and childzen, shall also pzouide them a liuing, as he hath pzouided all thinges necessarye foz you vnto this pzesent houre.

EPAP. Neighbozs, here I pzotest before God and you all, that I am as willing to leaue this wozlde and all the vanities thereof, as euer I was to receiue them: and I giue God most harty thankes foz all the great mercyes that he hath poured vpon me from my birthe vnto this pzesent time, and specially foz his Chzist.

CHRI.

CHRI. God keepe you in this minde, euen vnto the end.

EVSE. Amen.

EPAP. Confirme and make that perfect (O Lorde) which thou haste begun to worke in me, vnto the glorye of thy blessed name, and vnto the saluation of my soule.

THEO. Amen.

EPAP. Neighbors, I pray you turn me, that I may lye on my right side.

CHRI. The Lorde our God graunt, that you may sitte in his kingdome on the right hand of his glory.

EPAP. Yea and that shortly.

EVSE. So be it.

PHIL. Sir how doe you now?

EPAP. Well, God be thanked: but I trust to doe better euen anone.

PHIL. Lacke you any thing Sir?

EPAP. My payne approcheth nerer vnto my hart, whereby I perceiue the end of my life not to be far of: I beseech you pray for me, that I may continue faithful, constant, and stedfaste, in the faith of the Lorde my God, euen vnto the verye ende of my life.

PHIL. We wil doe it gladly. Neighboures let vs kneele downe and praye.

Lorde

Lord we most humbly beseech the heare our prayer.

CHRI. And let our crye come vnto thee.

A prayer for the sicke man.

PHIL. O Lord Iesu Christ, thou only sonne of the heauenlye father, our alone redeemer and omnisufficient Sauior we most humbly beseech thee deliuer this sicke and weake person now being in greate paynes and at the poynte to departe out of thys worlde, from al vglsome and terrible assaults and temptations of the deuill, sinne, and hel. Deliuer him (O Lorde) as thou deliueredst *Noe* from the raging Waues of the Sea, *Lot* from the destruction of *Sodome*, *Abraham* from the feare of the *Chaldees*, the children of *Israel* from the tyranye of *Pharao*, *Dauid* from the hande of *Goliah*, the three men from the violence of the fyerye fornace in *Babilon*, *Daniel* from the mouth of the *Lyons*, *Ionas* from the bellye of the *Whale*-fishe, and *Peter* from the prison of *Herod*. Euen so, O gracious Lorde god, deliuer ꝑ soule of this person, both now and whensoeuer he shall depart hence from all perill and daunger. Open vnto hym at the houre of death, the doore of Paradise the gates of heauen, and the entrye of euer la-

Gene.7. Gene.19. Gene.20, Exod.23. 24.25. 1.Reg.17, Dani,3. Dan.6. Ionas.2. Act.12.

euerlasting life. O Lord Jesu Christe forgyue hym all hys sinnes, and leade hym with ioy into the kingdome of thy heauenly Father, euen vnto the bosome of *Abraham*, and appoynte him vnto euerlasting rest, that he may reioyce with thee & vs all the elect childrē of God in euerlasting life.

EVSE. Amen.

EPAP. Neighbours, I thanke you. Now will I also praye vnto the Lorde my God, while I may speake, and I truste hee wil for Christes sake graciously heare me.

THEO. Doubte you not neighbour. God hath so promised.

EPAP. Lord harken vnto my prayer, and giue eare to my most humble requests. O moste mercifull God, O Father of all mercyes, the Father of our Lorde and Sauiour Jesus Christe, be mercifull to me a sinner. Haue pitie on me, & quicklye helpe me poore wretch, for the most bitter passion, and moste precious death of Jesus Christe, thy onely begotten Sonne, and our alone redeemer and Sauiour. *Enter not into iudgement with thy seruaunte, O Lorde.* Handle me not according to my deserts and merites, neyther reward me after myne iniquities, but for thine infinyte

The sicke mans praier.

Psal. 143.

and

and immeasurable bounty & exceding great mercye receiue mee, and take mee into thy fauour. I miserable and weake creature, am in thy hand. I am thy bond seruant and thy detter. O most gentle God, O most fauourable father, forsake me not, cast me not away poore wretch that I am. For I am thyne wyth all that euer I can make. No man is able to strengthen me, no man is able to deliuer me, no man is able to helpe me, but thou alone. Thou art ỳ true helper in aduersity. Thou art the moste sure and present comforter in all necessitie. Thou alone art our helper, our bulwarke, our fortres, and our most mighti and strongly defenced tower. Thou art O God our refuge, thou art our strengthe. Thou art our helper in al our tribulations. In thee O Lorde doe I trust, let me not be confounded. Let me neuer be put to shame. Let me not be deceiued of my hope, but preserue me for thy righteousnesse sake. Bowe downe thyne eare vnto mee, make haste to deliuer mee. Be my defender O GOD, and my strong hold, that thou mayst saue me. For thou art my strength, and my refuge, yea thou art my God & my destinies are in thy handes. Lighten thy

Math. 18.

Psal. 31.

countenance

countenance vppon thy seruaunte, and saue me for thy mercies sake, O lord. And for-asmuch (O sweete father) as it is thy Godly pleasure to call me nowe from this miserable lyfe and wretched worlde. I moste entirelye beseech thee so to defende mee in this agony of death, that neither sathan nor his ministers prevaile agaynst me, but that I continue faythful and constant vnto the ende, in the confession of thy holye name, looking for full remission of all my sinnes in the precious bloude of thy welbeloued sonne and my onely Sauiour *Iesus Christ*, and that I departing in this faith and perfect trust, may be placed among thy blessed saintes and heauenly spirites, and so for euer and euer remayne with thee in glory. Graunt this, O moste mercifull father, for thy deere sonnes sake Iesus Christe our alone mediator and aduocate.

CHRI. Amen.

EPAP. We thinke good neighbours, I begin to waxe very colde and numme in my limmes.

EVSE. Sir discomforte not your selfe. Be content with the good working of god. This cold is a present token that the death of your bodye is not far of.

EPAP.

EPAP. My flesh is consumed, and wasted away.

EVSE. That is the ende of all flesh, earth thou art, saith God, & vnto earth shalt thou returne. Gen. 3,

EPA. My feling is gon, & my talking decaieth, all my senses grow out of course.

EVSE. To that ende were they giuen you, that you should lose them again. With the body, all bodily thinges decay.

PHIL. Brother *Epaphroditus*, lette the care of the bodye, and all bodilye thinges pas. You do beleeue the resurrection of the body.

EPAP. I beleeue that my redeemer liueth, and that I shall rise out of the earth in the later day, and that I shall be clothed agayne with this skinne, and see God my Sauiour in my flesh, yea I my selfe shall behold him, not with other eyes, but with these same eyes. This hope is stedfastly set in my heart. Of the resurrection of the body. Iohn. 19,

PHIL. Beleeue this earnestly, and it shall not greeue you to departe from your body. For where as it is nowe mortal corruptible, sicke, weake, vyle and lothsome, it shall at the general resurrection, bee immortall vncorruptible, whole, strong, precious

ous, and in all poyntes like to the glorious body of our Lorde and Sauiour Christ Iesus. Heare what the Apostle sayth: *Our conuersatyon is in Heauen, from whence we looke for a Sauiour, euen the Lorde Iesus Christe, which shall chaunge our vile bodye, that he may make it lyke vnto his glorious body, according to the working, whereby hee is able also to subdue all thinges vnto hym selfe.* Agayne: *Wee knowe that if our earthly mansion of thys dwelling were destroyed, we haue a building of GOD, an habitation not made with handes, but euerlasting in heauen.* For therefore sighe we, desiring to be clothed with our mansion, which is from heauen, so yet, if that we be founde clothed and not naked. For we that are in this tabernacle, sighe and are greued because we would not be vnclothed, but would be clothed vppon, that immortalitie might be swallowed vp of lyfe. He that hath ordayned vs for this thing, is God, which very same hath geuen vnto vs the earnest of the spirit. Therfore we are alwaye of good cheere, and knowe that as long as we are at home in the body, we are absent from God. For we walke in fayth, not after outwarde apperance. Neuerthe-

Phil. 3

2. Cor. 5.

lesse

lesse we are of good comforte, and had rather to be absent from the body, and to bee present with God.

EPAP. This is a comfortable doctrine. I can be content withall my heart, to be make such a chaunge when-so-euer the Lords good pleasure shall be. But I pray you rehearse some wholsome sayings out the holye scriptures concerning the resurrection of the body for strengthning of my faith, and for the comfort and quietnesse of my conscience.

Sentences concerning the resurrection of the bodye.

PHIL. In the Prophet *Esay* we reade on this maner: The deade-men shall liue, euen with my body shall they rise agayne. Awake and sing ye that dwell in the dust: for thy dewe is euen as the dew of herbs, and the earth shall caste out them that be vnder her. Agayne your bones shal florish like an herbe. The Prophet *Ezechiel* hath these wordes: The hand of the Lorde came vppon me, and caryed me out in the spirit of the Lorde, and set me downe in a playne field that lay full of bones, and led me round about by them, and beholde the bones that lay vppon the fielde, were very many, and maruaylous dry also. The sayde he vnto me: Thou Sonne of man,

Esa.26.

Esa.66

Ezech.37

thinkest

thinkest thou these bones may liue againe? I answered: O Lorde God thou knowest. And he sayde vnto mee: Prophecie thou vppon these bones, and speake vnto them: Ye dry-bones heare the word of the Lord. Thus saith the Lord God vnto these bons: behold I will put breath vnto you, that yee maye liue. I will giue you sinowes, and make flesh grow vppon you and couer you ouer with skinne, and so giue you breathe, that ye may liue, and knowe that I am the Lord. So I prophecied as he had commanded me. And as I was prophecing, there came a noyse, and a greate motion so that the bones ranne euerye one to an other.

Now when I had looked, beholde, thy had sinowes, & flesh grew vppon them, & aboue they were couered with skinne, but there was no breath in them. Then sayde he vnto me: Thou Sonne of man, prophecie thou towarde the winde: prophecie and speake vnto the wind. Thus saith the Lorde God: Come O thou ayre, from the foure windes and blowe vppon these slayne, that they may be restored to lyfe. So I prophecied as he had commaunded me: then came the breath into them, and they receiued lyfe, and stoode vpon their feete in maruaylous

great number. Agayne: Thus sayth the Lord God, behold I wil open your graues (O my people) and take you out of your Sepulchers. The wordes of the Prophet *Daniell* are these: Many of them that that sleepe in the dust of the earth shall awake, some to euerlasting life: some to perpetuall shame and reproſe God sayth by *Esdras*: those that be dead, will I rayse vp agayne from their places, & bring them out of their graues. Moreouer Christe sayde to the *Saduces*, which denied the resurrection of the body: *As touching the resurrection of the dead haue yee not read what is sayde vnto you of GOD, which sayth: I am Abrahams God, and Isaacs God, and Iacobs God? God is not the God of the deade, but of the liuing.* Also in an other place: The houre shall come, in the whiche all that are in the graues shall heare the voyce of the Sonne of God, and shall come forth, they that haue don good, vnto the resurrection of life, and they that haue don euil, vnto the resurrection of damnation. *Martha* sayde vnto Christe of her Brother *Lazarus*, when he was dead: *I knowe that my Brother shall ryse agayne at the later day.* The holye Apostle S. *Paule* is plenteous

Dani.12.

4.Esd.2.

Math.20.

Iohn.5.

Iohn.11.

in

In the doctrine of the resurrection of the dead. I will rehearse one or two of his sentences, and bid the other farwell. The trumpet (saith he) shall blow, and the dead shal rise incorruptible, and we shal be changed. For this corruptible, muste put on incorruption: and this mortall, muste put on immortalitie. Agayne: The Lord Jesus shall change our vile bodyes, that they may be fashioned like vnto his glorious bodye. Also in an other place: I woulde not brethren, haue you ignorant, concerning them which are fallen a sleepe, that ye sorrowe not, as other doe, which haue no hope. For if we beleue that Jesus Christ dyed, & rose agayne, euen so they also which sleepe, by Jesus, will God bring agayne wyth hym. Diuers examples of the resurrection of our bodyes, haue we both in the old & newe Testament. *Helias* the Prophet rayled vp from deathe vnto lyfe, the Sonne of the Widowe of *Sarepta*. The lyke thyng reade wee of *Helisa* the Prophet: Christe rayled from death the daughter of a certain ruler, the sonne of a certayne widowe, and *Lazarus*, wyth manye other, Christe rose agayne, and the bodyes of manye Saintes which slept, arose also, and came

1.Cor.15.

Phil.13.

1.Thes.4.

3.Reg.17.

4.Reg.4. Mark.5. Luke.7. Iohn.11. Math.27.

out of theyr graues after theyr resurrectiō, and came into *Ierusalem*, and appeared vnto manye. *Peter* rayled vp *Tabitha* from death. S. *Paule* restored vnto life a certayne young man named *Eutichus*. All these are euident examples of our resurrection. Therefore good Brother *Epaphroditus* feare not to giue ouer this your body, and freely to commende it vnto the earthe: at the great day of the generall resurrection, you shall receaue it in a farre better case, then euer you had it in this worlde.

Actes.9.
Actes.20.

EPAP. I leaue this my vile body willingly, yea and that with this hope, that at the last day, I shall take it agayn immortall and vncorruptible, I beleeue the resurrection of the flesh. I wish to be loosened frō this body, and to be with Christ.

Phil.1.

EVSE. You doubt nothing of the blessed state of the godly departed, and of the immortalitie of the soule.

Of the immortality of the soule, & of the blessed state of the faithfull after thys lyfe.

EPAP. I beleeue euerlasting life.

THEO. You are not of the opinion of the Papistes, whych saye that the soules of the faythfull goe not straight vnto heauē, but vnto purgatory, there to bee boyled in the fierye fornace of the Bysshop of *Rome*, till they haue made satisfaction for theyr sinnes.

sinnes, eyther by them selues or suffring (say they) the most bitter paynes of Purgatorye, or els by their freendes in thys world thorowe *Masses, Pardons, Pilgrimages. &c.*

EPAP. I beleeue that there is none other Purgatory for my soules health, but onely the precious bloud of my Lorde and Sauiour *Christ Iesu.* And I beleeue that Christ through his innocency of lyfe and the most greeuous paynes that he suffered on the crosse, hath aboundantly satisfied for all my sinnes, and hath vnto the vttermost payde all the debt that I ought vnto God the Father: so that nowe throughe fayth in the bloude of Christe, I walke with a cleere cõscience before god, forasmuch as there is no damnation to them that are in *Christ Iesus*: and that they also are blessed, whose sins are remitted, whose iniquities are couered and vnto whose charge God layeth no wickednes.

1.Iohn.1.

Heb.9.

Rom.8.

Psal.32.

CHRI. Yee agree not with suche in opinion, as affirme that the soules of bothe the faithfull and vnfaithfull sleepe vntill the daye of iudgement, and then shall awake oute of sleepe: so that then the faythfull shall goe into euerlasting glory, and the vn-

faithfull vnto eternal damnation.

EPAP. I beleue that the soule sleepeth no more, then this my bedsted waketh and talketh with vs. I am fully perswaded, that so soone as the soules of the faithfull are departed from the bodyes, wherein they were as in a Prison in closed, they are straightwaies placed in the glorious kingdome of God. And contrariwise the soules of the vnfaythfull, goe straighte vnto to deuyll, euen vnto Hell fyre, vnto that Lake that burneth with fire and Brymstone, where weeping and gnashing of teeth is, where the worme that gnaweth their conscience, neuer dyeth, and the most greeuous fire, wherewith they are wythoute ceasing intollerablye tormented, is neuer quenched. Is it not thus Neyghboure *Philemon*?

Apoc. 12.
Math. 13.
Esa. 66.
Luke. 16.

PHIL. Yea verelye sir. For so are we taught in the holy scriptures, as the history of the rich-glutton, and of poore *Lazarus*, with diuers other, do manifestly declare.

EPAP. I faithfully beleeue, that immediatlye after my departure out of this worlde, I shall haue a place in ꝑ kingdom of God, and see the glorious maiestie of God face to face. And I pray you good neyghbour

bour *Philemon*, rehearle vnto mee some comfortable places out of the holye Scripture, concerning the ioyful and blessed state of the faythfull soules after this life, that I may be confirmed in my faith, and be the more willyng to depart.

PHIL. I wyll do it gladly. *Balaam* sayd: *I pray God that my soule may dye the death of the righteous and that my last end may be lyke vnto theirs.* The Psalmograph sayth: *O howe amiable are thy dwellinges, thou Lorde of hostes? My soule hath a desire and longing to enter into the Courtes of the LORD: my heart and my flesh reioyce in the lyuing God.* Blessed are they that dwell in thy house they wil be always praising thee. One day in thy courtes, is better then a thousand. I had rather be a doorekeper in the house of my God, then to dwel in the tents of the vngodlye. The Prophet *Esay* saith: The redeemed of the Lorde, shall turne agayne, and come with ioye vnto *Sion*, there to endure for euer that mirthe and gladnes myght bee wyth them, that sorow and woe might flye from them. My people (saith God) shal dwel in pleasant peace, and in safe holdes, and shall haue continual rest without disturbance. They.

Num. 13.

Psalm. 48.

Esa. 51.

Esa. 32.

shall neyther hunger nor thirst, heate nor
Esa.49. Sunne shall not hurte them. For he that
fauoureth them, shall leade them and gyue
Esa.65. them drinke of the springing wells. They
shall eate, drinke, be merye, and reioyce for
very quietnes of hart. Yea their gladnes
Dan.12. and their ioy shall continue for euer & euer
Daniell saith: The wise (suche as haue
taught other) shall glister as the shining
of heauen, and those that haue instructed
the multitude vnto godlinesse, shall be as
4.Esdras.2 the starres worlde without ende. *Esdras*
sayth: Be ready to the rewarde of the king-
dome: for the euerlasting light shall shine
vpon you for euermore. Flye the shadowe
of this worlde, receiue the ioyfulnes of your
glory. O receaue the gift that is giuen you,
and be glad, giuing thankes vnto him that
hath called you to the Heauenlye kyng-
Sap.3, dome. The author of the Booke of *Wise-
dome* sayth: The soules of the righteous are
in the hand of God & the paine of death shal
not touch them. In the sight of the vnwise
they appeare to dye, and their ende is ta-
ken for verye destruction: the waye of the
righteous is iudged to be vtter destruction:
but they are in reste: and though they suffer
payne before men, yet is their hope full of
immorta-

immortalitie. They are punished but in fewe thynges, neuertheleſſe in many things ſhall they be well rewarded, For God proueth them, and findeth them meete for himſelfe: yea as the gold in the fornace doth he trye them: and receiueth them as a brent offryng: and when the time commeth, they ſhalbe looked vppon. The righteous ſhall ſhine as the ſparkes that runne through the red buſhe. They ſhall iudge the nations and haue dominion ouer the people, and theyre Lorde ſhall raigne for euer. Again: *The faythfull are counted amonge the children of God, and their portion is among the ſaints. The righteous ſhall liue for euermore: their reward alſo is with the Lorde, and theyre remembraunce with the hyeſt. Therefore ſhall they receaue a gloryous kingdome, and a bewtifull Crowne of the Lordes hand.* The holye father *Tohy.* prayed on this manner to God: O Lorde deale with me accordyng to thy will, and commaund my ſpirite to bee recieued in peace. For more expedyent were it for mee to dye than to lyue. The *Preacher* ſaythe: The daye of deathe is better then the daye of birth. For precious and right deare in the ſighte of the Lorde is the death of hys ſaintes.

Sap. 5.

Tob. 3.

Eccle. 7.

Pſalm. 116.

saints. Our *Sauiour Christ* saith: The righ-
Math.13, teous shall shine as ỹ son in the kingdom of
Math.19. theyre Father. They shall haue the inhe-
Math.15. ritance of euerlasting lyfe. They shall haue
Marke.12, a kingdome, which was prepared for them
Luke.16. from the beginning of the worlde. They
Iohn.16. shall be as the Aungels of God. They
Luke.22. shall bee in the bosome of *Abraham*. They
shall haue such ioye, as no man shal be able
to plucke it from them. They shal eate and
drinke in the kingdome of God the father.
They shall be where Christ is, and see his
glory. The holye Apostle S. *Paule* sayth:
1, Cor. 2. The eye hath not seene, and the eare hath
not hearde, neyther haue entred into the
heart of man, the thinges whych GOD
hath prepared for them that loue him.
He sayth also, that if our Earthlye Man-
2. Cor. 5, sion of thys dwellyng were destroyed (he
meaneth the bodye) we haue a buyldyng
of GOD, an habytation not made with
handes, but euerlasting in Heauen. We
Phil. 2. shall bee wyth Christ. We shal be with the
2. Thes. 4. Lorde for euer. We shall be vessels vnto
2, Timo. 2. honour. We shall haue the crowne of righ-
2. Timo. 4. teousnesse. We shall come to the Citye of
Heb, 12, the liuing God, the celestiall *Ierusalem*,
and to an innumerable sighte of Angeles,

and

and to the congregation of the firſte borne ſonnes which are written in heauen, and to God the iudge of all, & to the ſpirits of iuſt and perfect men, and to *Ieſus the mediator* of the newe Teſtament. We ſhall receiue the crowne of lyfe, ſayth Sainte *Iames*, which the Lord hath promiſed to thē that loue hym. When Chriſte the cheefe ſheepeheard ſhall appeare (ſayth S. *Peter*) yee ſhal receiue an incorruptible crown of glory. We are now the ſons of God (ſaith S. *Iohn*) & it hath not yet appeared what we ſhal be. We know ꝑ if it once appeare, we ſhall be like vnto him, for we ſhal ſe him as he is. In the *Reuelation of S Iohn*, we finde theſe Sentences, concerning the bleſſed ſtate of the faythfull after this lyfe: *To hym that ouercommeth I will giue to eate of the tree of life which is in the middeſt of the Paradyſe of God.* Bee faythfull vnto the death, and I ſhall giue thee the crowne of lyfe. Hym that ouercommeth wil I make a pyller in the temple of my God, and he ſhall goe no more out. &c. To hym that ouercommeth will I graunte to ſitte wyth me in my ſeate. The xxiiii. Elders that ſat vppon the ſeates, were clothed in whyte rayment, and had on theyr heades crownes

James.2.

1.Pet.5.

1.Iohn.3.

Apoc.2.

Apoc.3.

Apoc.4

of

of Golde. They are in the presence of the seate of God, and serue him day and nighte in his Temple, and he that sitteth on the Seate will dwell among them. They shall hunger no more, neyther thirste, neyther shall the sunne light on them, neyther any heate. For the *Lambe* whyche is in the middest of the seate shall feede them, and shall leade them vnto fountaynes of liuing water, and God shall wype away al teares from theyr eyes, they followe the *Lambe* whether soeuer he goeth. They are without spotte before the throne of God. I heard a voyce frō heauen saying: vnto me: Write blessed are the dead which dye in the Lord. Euen so sayth the spirite that they reste from their labors, but theyr workes followe them. Blessed are they which are called vnto the supper of the *Lambes* mariage. I sawe a new heauen and a new earth: for the first heauen and the firste earth were banyshed away and there was no more sea. And I *Iohn*, sawe the holye citie, newe *Ierusalem* come down from God out of heauen, prepared as a bryd garnished for her husband: and I heard a greate voyce out of heauen saying: Behold the tabernacle of God is with men, and he will dwell with them:

Apoc. 7.
Esa. 49.
Esa. 25.
Apoc. 7. 21

And

And they shall be hys people, and GOD hym-selfe shall bee wyth them, and bee theyr God. And God shall wype awaye all teares from theyr eyes. And there shall be no more death, neither sorowe, neyther crying, neyther shall there be anye more payne: for the olde thinges are gone. And he that sat vpon the seate sayde: Behold I make all thinges newe: And he sayde vnto me, write, for these woordes are faithfull, and true. And the Angel caryed me awaye in the spirit to a great and a hye mountayne, and shewed me the great citie holy *Ierusalem*, descending out of heauen from God, hauing the brightnes of God: and her shining was lyke vnto a stone most precious, euen like a *Iasper* cleare as *Christiall*, and had walles great and hye: and had twelue gates, and at the gates xii. Angels, and names written, which are the names of the xii. Tribes of *Israell*. On the Easte side iii. gates, and on the North side three gates, and toward the South 3. gates, and from the Weste three gates, and the wall of the citie had xii. foundation, and in them the xii. names of the *Lambes* xii. Apostles and he that talked with me, had a golden reede to measure the citie with al, and the gates

Apoc. 21.

Esa. 43.

The description of the new and heauenlye Ierusalem.

gates thereof, and the wall therof. And the City was built 4. square, and the lengthe was as large as the bredth, and he mesured the citye with the golden reede 12. M. furlonges, and the lengthe, and the bredth, and the heigth of it, were equal. And he mesured the wall thereof, an Cxliiii. The measure that the Angel had, was after the measure that man vseth. And the building of the wall of it, was of *Iasper*: and the citie was pure gold, like vnto cleare glasse, and the foundations of ỹ wall of the citie were garnished with all manner of precious stones. The first foundation was a *Iasper*, the second a *Saphir*, the third a *Calcedonie*, the 4. an *Emerald*, the 5. a *Sardonix*, the sixte a *Sardius*, the seuenth a *Chrisolite*, the eight a *Berall*, the ninth a *Topas*, the tenth a *Chrisoprases*, the xi a *Iacinct*, the xii. an *Amathist*. The xii. gats wer xii. pearls, euery gate was of one pearle, & the strete of the citie was pure gold, as though shyning glasse, And I saw no temple therin. For the Lorde GOD almightye, and the *Lambe* are the temple of it. And the citie hath no neede of the sunne, neither of the moone to lightē it. For ỹ brightnes of God did light it, and the *Lambe* was the lighte of it.

Esa. 60.

And

And the people which are saued shal walke in the lighte of it. And the kinges of the earth shall bring theire glorye and honour vnto it. And the gates of it, are not shutte by day: For there shall be no night there: And there shall enter into it, none vncleane thyng, neyther what-so-euer worketh abhomination, or maketh lyes, but they onely which are written in the *Lambs* Booke of lyfe. And he shewed me a pure Ryuer of Water of lyfe, cleare as *Christiall*, proceeding out of the seate of God and of the *Lambe*. In the middeste of the streete of it, and of eyther side of the riuer was there wood of lyfe whiche bare twelue maner of fruites, and gaue fruites euerye mouth, and the leaues of the wood serued to heale the people withall. And there shall be no more curse, but the seat of God and the *Lambe* shall bee in it, and hys Seruauntes shall serue hym. And they shall see hys face, and hys name shall be in their foreheads. And there shal be no nighte there. And they neede no candle, neither light of the Sun: for the Lord God giueth them lighte, and they shall raigne for euermore. And he sayd vnto me, these thinges are faythfull and true. Apoc. 22. Esa. 60.

EPAP.

EPAP. God be prayſed for that true ioy and ſinguler comforte, which the faythfull find in his holy worde. It is not without a cauſe ſayde of the holy Apoſtle: The eye hath not ſeene, & the eare hath not heard neyther haue entred into the heart of man, the thynges which God hath prepared for them that loue him. My heart is nowe ſo enflamed wyth the deſire of thoſe heauenlye and bleſſed treaſures, which you haue named to me out of the infallible and true worde of God, that I moſt entirely wyſh to be loſoned from thys lyfe, and to enioye theſe ioyfull pleaſures. Oh, who would not be glad to change lead for ſiluer, copper for golde, tranſitory, mortall, and corruptible thinges, for certayne immortall, and vncorruptible thinges, earth for heauen, ſin for godlines, darknes for light, feare for ſecuritie, trauel for quietnes, ſickneſs for health, death for life, the company of men, for the companye of the moſte hye God, his heauenly Angels and bleſſed ſpirites: the vyle pleaſures of this worlde, for the ineſtimable ioyes of the glorious kingdome of God?

2.Cor.2.

Pſalm.42. *Oh like as the hart deſireth the water broks, ſo longeth my ſoule after thee, O GOD, My ſoule is a thirſt for God, yea euen for*

the

the liuing God: Oh when shall I come to appeare before the presence of my God. O God, thou art my God, earlye wil I seeke thee. My soule thirsteth for thee, my flesthe also longeth after thee in a barren and drye land wher no water is. Thus haue I loked for thee in thy holy place, that I might behold thy power and glorye. For thy louing kindnes is better then lyfe it selfe: my lips shall prayse thee. As long as I liue wil I magnify thee on this manner, and lifte vp my hands in thy name. Psalm. 63.

EVSE. We reioyce (good brother *Epaphroditus*) and geaue God most hearty thankes, that he hath by his holye spirite wrought so good and glad will in you, to dye, and to leaue this wretched world.

EPAP. I moste hartely wish to be loosed from this lyfe, and to be with Christ. It greeueth my soule longer to liue in this mortal bodye. And now (O Lorde) deale with me accordyng to thy will, & commãde my spirit to be receiued in peace. For more expediente were it for mee to dye then to lyue. Phil. 1. Iob. 10. Tob. 3.

CHRI. Sir howe doe you feele your selfe?

EPAP. In my body weaker & weaker,

but (I truſt) in my ſoule ſtrōger and ſtronger, I pray you lay me vp hyer in my bed: for I begin to waxe verye fainte, and my wind decreſeth and waxeth ſhorter. I thank you, it is well: Neighboures I am troubleſome vnto you, but I truſte I ſhall not be ſo long.

THEO. It is vnto vs great ioye and comfort to be with you being ſo godly minded. For in you as in a cleare mirrour, wee behold our ſelues, & ſe what ſhal become of vs hereafter. Of you, as of a liuelye ſchoole maiſter doe we learn, howe we ſhal behaue our ſelues, when God layeth this croſſe on vs. And we moſt humbly beſeech God to giue vs the like patience & thankfulnes.

EPA. The ſpirit is willing, but ẏ fleſhe is weake. Forasmuch as I feele in my ſelfe preſent tokens of death, & am not certaine how long ẏ lord wil ſuffer me to liue or to emoy the vſe of my ſpeach, I think it conuenīt to pray again, vnto ẏ Lord my god, & to cōmende my ſinful ſoule into his merciful handes. Math. 16

PHI. Godly forſoth.

EPA. Lord vouchſafe I moſt humblye beſeech thee, to heare me ſinful creature. Pſal. 145.

CHR. The lorde is nie vnto al them that cal

cal on him, yea that cal on him in truth.

EPAP. O Lord Jesus Christ, which art the only healthe of al men liuing, and the euerlasting lyfe of them which dye in thy fayth: I wretched sinner giue and submit my selfe wholly to thy moste blessed will. And I beeing sure that that thing can not perish, which is committed vnto thy mercye, most humbly beseech thee (O Lorde) to giue me grace, ỳ I may now willinglye leaue this frayle and wicked flesh, in hope of the rusurrection, which in better wyse shall restore it to me agayne. I beseech thee (O moste merciful Jesu Christe) that thou wilt by thy grace make strong my soule agaynst all temptations, and that thou wilt couer and defende mee with the buckler of thy mercye, agaynst all the assaultes of the deuill. I see and knowledge, that there is in my selfe no helpe of life and saluation, but all my confidence, hope, and truste is in thy moste mercifull goodnes: I haue no merites nor good workes, which I may alledge before thee. Of sinnes and euil workes (alas) I see a great heape, but throughe thy mercye I truste to bee in the number of them to whome thou wilte not impute their sinnes, but take and accepte mee for righteous

The sicke mans praier

righteous iust, and to be the inheritour of euerlasting glorye. Thou O most merciful Lord, wast borne for my sake. Thou didste suffer both hunger and thirste for my sake. Thou diddest preach and teach, thou didst praye and faste for my sake. Thou didst all good workes and deedes for my sake. Thou sufferedst moste greeuous paynes and torments for my sake. And finally thou gauest thy moste precious bodye to dye, and thy moste blessed bloud to be shedde on the crosse for my sake. Now most mercifull sauiour, let all these things profite me, which thou frely hast giuen me, which hast giuen thy selfe for me: let thy bloude clense and wash away the spottes, and foulenes of my sinnes: let thy righteousnes hide and couer mine vnrighteousnes: let the merites of thy passion and bloud bee the satisfaction for my sins: giue me Lorde thy grace, that my fayth, and perswasion in thy bloud, wauer not in mee, but euer be firme and constant, that the hope of thy mercye and life euerlasting, neuer decay in me, that charitie wax not colde in me: finally that the weakenes of my flesh be not ouercome wyth the feare of death. Graunte me also (O moste mercifull Sauioure) that when Deathe hath

hath shutte vp the eyes of my body, yet the eyes of my soule may still behold and loke vppon thee: and that when Deathe hath taken away the vse of my tongue & speach, yet that my heart may crye and saye vnto thee: O Lorde, into thy handes I geaue and commit my soule, Lord Iesu take my spirit.

THEO. Amen.

EVSE. Sir howe is it with you nowe?

EPAP. Euen as with a ship, which is tossed with the waues of the sea. I trust shortlye to come vnto the hauen, and then shal I be quiet, and without all daunger. I pray you pray for me.

PHIL. Wolde gladlye. Let vs kneele downe Neyghboures, and beseeche the Lorde our GOD for hys tender mercyes, to preserue thys our sicke Brother from the assaultes of Sathan, and to keepe hym constante and stedfaste in hys faythe vnto hys lyues ende, that hee maye giue vppe a good and a faythfull soule into the mercyfull handes of GOD. Giue mee hether the Flower of godlye prayers, that I in the name of vs all may read ỳ prayer which is to be sayd for them, that lye at the

The flower of godlye Prayers.

poynt of death.

THEO. Here it is.

PHILE. O moste louing Sauiour and gentle redeemer, whych cameste into thys Worlde to call sinners vnto repentance, and to seke vp that was lost, thou seest in what case thys our Brother lyeth here, visited with thy mercifull hande, all weake, feeble, sicke, and readye to yeelde vp his soule into thy holy handes. O looke vpon hym (moste gentle Souioure) wyth thy mercyfull eye, pitye him, and be fauourable vnto hym. He is thy workmanshippe: despise not therefore the worke of thyne owne handes. Thou sufferedst thy blessed bodye, and thy precious bloude to be shed for his sinnes, and to bring him into the glorye of thy heauenlye Father, let it not therefore come to passe that thou shouldest suffer so great paynes for him in vayne. He was baptised in thy name, and gaue hym selfe wholy to be thy Seruaunte, forsaking the deuill, the world, and the flesshe, confesse him therefore before thy heauenlye father & his blessed Angels to be thy seruaunt. His sins, we confesse are great (for who is able to saye: my heart is cleane, and I am free from sin) but thy mercyes (O Lorde)

Math.9. Luke.9,

Prou.20.

are

are much greater. And thou cammeſt not to cal ẏ righteous but ſinners to repentãce. Math.9,
To them that are diſeaſed and ouerladen Math.11,
with the burden of ſinne, dooſte thou ꝓ- Ezec.18,
myſe eaſe. Thou art that God, whych wil-
leſt not the death of a ſinner, but rather
that he ſhould turne and liue. Thou art the 1.Theſ.2,
ſauiour which wilheth all men to be ſaued,
and to come to the knowledge of thy truth.
Withdꝛaw not therefoꝛe thy mercye from
him becauſe of his ſinnes, but rather laye
vpon him thy ſauing health ẏ thou mayſte
ſhew thy ſelfe toward him to bee a ſauiour.
What greater ꝓaiſe can there be to a phi-
ſition then to heale the ſicke? Neither can
there be a greater glozye to thee being a
ſauiour, then to ſaue ſinners: ſaue, him ther-
foꝛe O Lozd foꝛ thy names ſake. Again, let
the law be no coꝛſin to his conſcience, but
rather giue him grace, euẽ in this extreame Rom.4.
agony and conflict of death, to be fully peꝛ- Gal.3.
ſwaded that thou by thy death haſte taken
away all his ſinnes, fulfilled the Lawe foꝛ
him, and by this meanes delyuered hym
from the curſe of the law, and payd his ran-
ſome, ẏ he thus being fully perſwaded may
haue a quiet hart a free conſcience, & glad
will to foꝛſake this wꝛetched woꝛlde, and

Heb.2. Ose,13. 1.Cor.15. to goe vnto hys Lorde God. Moreouer thou haste conquered hym that had rule of death euen Sathan: suffer hym not therefore to exercise his tirannye vppon this our sicke brother, nor to disquiet his conscience with the terrours of sinne and paynes of hell. Let not Sathan, nor his infirnal armye tempt him further then he is able to beare, but euermore giue him grace euen vnto his last breath, valiantlye to fighte agaynste the deuill, with strong fayth in thy pretibloud: that he may fight a good fighte, and finish hys course with ioye, vnto the glorye of thy name, and the health of hys soule.

1.Cor.19.

O Lorde, so worke in hym by thy holye Spirite, that hee with all hys hearte may contemn, and despise al worldly thing and set his minde wholye vpon heauenlye thinges hoping for them with a strong and vndoubted fayth. Agayne: let it not greue hym (O sweete Sauiour) to bee loosened from thys vile and wretched carcase, which is now so full of sorrow, trouble, anguishe, sicknes, and payne: but rather let him haue a bent and readye wyll, throughe thy goodnesse, to put it of, yea and that with thys fayth, that he at the laste daye shall receiue it agayne in a much better state, then it is

Psalm.3.

now

nowd, or euer was from the daye of hys byrth, euen a body vncorruptible, immor- 1.Cor.15.
tall, and like to thy glorious body. Let his whole hearte and minde be set onely vppon thee. Let the remembraunce of the ioyes of heauen be so feruent in his brest: that hee maye both patientlye and thankfully take his death: and euer wish to be with thee in glory. And when the time commeth, that he shall giue ouer to nature, and depart frō this miserable world: vouchsafe we moste humbly beseech thee O Lord Iesu, to take his soule into thy handes, and to place it among the glorious companye of thy holye Angels and blessed saintes, and to keepe it vnto that most ioyfull daye of the generall resurrection, that both his bodye and soule through thine almightye power being knit agayne togither at that daye, he may for euer and euer enioy thy glorious kingdome, and sing perpetuall prayses to thy blessed name.

CHRI. Amen.

*EPAP. O God be mercifull vnto me Psalm.67.
and blesse me, shewe me the lighte of thy countenance, and deale fauourably with me Lighten mine eyes, that I sleepe not in death, least mine enemy say: I haue preuai- Psalm.13,

led

led agaynſt him. For if I be caſte downe, they that trouble me, will reioyce at it. But my truſt is in thy mercy, and my hearte is ioyful in thy ſaluation.

PHIL. Sir how doe you?

EPAP. My bodely ſight is gone.

Iob.2, *PHIL.* *The Lorde gaue it you, and the Lord hath taken it awaye agayne. As yt hath pleaſed the Lord ſo is it come to paſſe: Bleſſed be the name of the Lorde.* Nowe that God hath taken away the ſight of you corporall eyes, behold the Lorde your God with the eyes of your fayth: and doubte you not, but that ſhortlye you ſhall ſee the glorious maieſtie of God, with the eyes of your ſoule, euen as he is, face to face: which ſhall bee vnto you ſuche ioye, and ſo greate comforte, that no Tongue ys able to expreſſe, nor no heart able to thynke it.

Pſal.27. *EPAP.* I beleue and am aſſuredly perſwaded, that I ſhall ſee the pleſures of the Lorde in the land of the liuing.

PHIL. Continue in this faith vnto the end, and you ſhall ſurely be ſaued.

EPAP. As God hath taken awaye my ſight, ſo do al my other ſenſes decay.

PHIL. Though by the appoyntment of

of GOD, you loose your bodely speach, yet shall your soule in the heauenlye kingdome, sing prayse, and magnifye the Lorde you God worlds without end. And albeit the bodelye hearing be taken awaye from you, yet shall your soule in the kingdome of God heare such sweete pleasaunt, and delectable thinges, as neuer mortal man heard, nor may heare the like. Agayne, although your going, and the vse of your whole body be taken away from you, and your bodye returne vnto the earthe from whence it came, yet doubt you not, but your soule being once deliued out of the prison of your bodye, shal serue ỳ Lorde your God perfectly, and ioyfullye followe the *Lambe Christ*, whether so euer he goeth. Apoc.14.

EPAP. O Lord, deliuer my soule out of the prison of the bodye, that I may come vnto thee, and glorifie thy holy name. Commaund my spirite to bee receiued in peace. For more expedient were it for me to dye then to liue. Psal.118 Tob.3.

PHIL. Be on good comforte sir. God in this your trouble and bitter agonye of Deathe is present wyth you, and when he seeth conuenient time, hee will deliuer you out of al your paines, take you vnto him,

and

and place you in his glorious kingdome.

EPAP. O Lord, deliuer my soule frō the sword, my darlyng from the power of the Dogge. Saue me from the Lyons mouth. Bow down thine eare to me, make haste to deliuer me. Be thou my protector, O God, and house of defence, that thou maist saue me. Be thou my strong rocke and my castell: Be thou my guid, and lead me for thy names sake. Draw me out of the net, that they haue layd priuily for me: for thou art my strength. Into thy handes I commend my spirit, for thou hast redemed me, O Lord thou God of truth.

Pſal. 22. 31.

PHIL. Feare not Brother *Epaphroditus*, God is your louing father and moste gentle Sauiour. He hath heard your humble requeste and graunted your petitions. He hath and will defend you from all euill, euen vnto the ende. He will not suffer you to be deuoured of that hellish Lion and cruell dogge the deuill. He hath sent his holye Angels hether vnto you, euen vnto this your chamber. They are here present for your great comforte. They haue pitched their tents round about you, that they may keepe you harmles & safe from the deuouring teeth of Sathan, they wayte vppon

Pſalm. 31.

you

you diligently for your defence, and wil ne- Psalm. 91.
uer depart from you, till they receiue your soule, and carye it vp louinglye as a moste precious relique into the kingdome of heauen, and most ioyfullye present it vnto the glorious throne of Gods maiestie. Fixe the eyes of your fayth on Christ & Christes Merites, on Christes passion and deathe, on Christes blessed body breaking, and his most precious bloud shedding, on his triumphe and victorye ouer Sathan and hys hellish army: beleeue Christe to be your alone Sauiour, and all his workes to be your good workes, and so shall ye not perish, but haue euerlasting life.

EPAP. Hast thee O Lorde to deliuer me, for it is hye time. In thee O Lorde Christ my most merciful Sauiour and on- The sicke
ly redeemer, in thee in thee alone is all my mans praier.
trust, let me neuer be confounded. O Jesu: Mercy, Jesu mercy: O Christe: Mercye Christ mercy: O God the father, O God the sonne, O God the holy Ghost: O most blessed Trinitie, iii. persons & one god, haue mercy on me: Receiue my soule into thy hands. Place it for thy mercies sake, in thy heauenly kingdome among thy holye Angels & blessed saints. *O my good God: O Fa-*

ther

ther: O my most merciful father merci, merci.

PHIL. God the father whiche made you, blesse you: God the Son which redeemed you preserue you: God the holy ghost which sanctifieth you, confirme and strengthen you: The blessing, defence, and sauing healthe of the almightye God, the Father, the Sonne and the holy Ghoste, preserue you from all euill, and bring you vnto euerlasting life.

CHRI. Amen.

EVSE. We thinke hee hath giuen vp the Ghost.

THEO. No he is yet aliue. God comfort him. Lord shewe him the light of thy louing countenance.

EPAP. When shall I come to appeare before the presence of my God?

An exhortation to the sicke mā

PHIL. God be thanked, he yet speaketh, yea, he godly speaketh. Brother *Epaphroditus*, take a good hearte vppon you, shrinke not. Fighte a good fighte: Be not discouraged, neyther with the terroures of Sathan, nor wyth the Paynes of Death. GOD is on your side, God is your graund captaine. You fight vnder the banner of that moste mightye & victorious Emperor, Iesus Christe. Onely continue as

as you haue begun, and the day is yours. Sathan with all his armye, like miserable cowards, shall be put to flighte and vanquished. You shall haue a ioyful victorye ouer them. The payne of the battell is shorte and light: but the glorye of your triumpth shall abide for euer and euer. Heare what your graund captayne sayth: *He that continueth vnto the end shall be saued. To him that ouercommeth I will gyue to eate of the tree of lyfe whiche is in the middest of the Paradise of God. . Be faythfull vnto the Death and I shall giue thee the crowne of life.* Math.24. Apoc.2.

Him that ouercommeth wyll I make a piller in the temple of my God, and he shall goe no more out. Yea, to him that ouercommeth will I graunte to sit with me in my seat. Here see you, what precious and most noble rewardes are set forth vnto you, if you goe forth valiantly to fighte against your Enemyes, whiche seeke your destruction. Onely beleeue, only fixe the eyes of your fayth on Christ crucified. Onely engraue in your heart deepelye a sure and vndoubted confidence in the mercifull promises of GOD the Father, which hee hath made vnto you in the precious bloude of hys decrelye beloued—Sonne, and Apoc.3.

our

our alone Sauiour Jesus Christ, and you shall most certaynly haue the victorye, and obtain the reward of ioyfull immortalitye. Heare what your graund captaine Christe sayth: God hath so dearly loued the worlde that he gaue his onely begotten sonne, that euery one that beleeueth on him, should not perish but haue euerlasting lyfe. For God sent not his sonne into the worlde, to condemne the worlde, but that the worlde should be saued by him. He that beleeueth on him, is not damned. *Iohn Baptist sayth, He that beleeueth on the sonne of God, hath euerlasting life: My Sheepe sayth Christe, heare my voyce, and I know them, and they followe me, and I giue them euerlasting lyfe, neyther shal they perish for eur, nor yet shal any man pluke them out of my hand.*

Iohn.10.

Iohn.10. My Father whiche gaue them to mee is greater then all, and no man can plucke them out of my Fathers hande. I and my Father are one. Agayne: *I am the resurrection and life. He that beleeueth in mee, though he were dead, yet shall be liue. And euery one that liueth and beleeueth in mee, shall neuer dye. I am the way, the truth, and the lyfe.* Iohn.14 Folowe Christe, and you can not erre, nor goe out of the waye, for he is the way.

way. Beleeue Christe, and you can not bee deceiued, for he is the truth. Abide and remayne in Christe, and you can not dye the death euerlasting, for he his ỹ lyfe. Wherfore (O most dere brother) cleaue wᵗ strong faith to these moste sweete and comfortable promises of Christ our Sauiour. Beleeue to obtayne what-so-euer is promysed. So maye you be sure to be Gods Sonne, and heyre of his euerlasting kingdome, neuer to perish, but to haue eternall lyfe.

EPAP. I beleeue to haue remission of all my sins through faith in Christs blood: Lord Iesu take my spirit. O heuenli father, I commend my spirit into thy handes. Actes.7. Luke.23.

PHIL. This fayth (deare brother) maketh you the sonne of God, and heire of his glorious kingdome, yea it maketh you Christes brother, and fellow heyre wyth him of euerlasting glorye. It purchaseth for you fauour at the hand of God, and forgiuenes of all your sins. It bringeth vnto you peace and quietnes of conscience. It maketh a perfect reconciliation, & an euerlasting agreement betweene God and you. It deliuereth you from death, and bringeth you vnto eternall glorye. It maketh you a citizen of the newe and heauenly Ie-

ruſalem, where (if you continue ſtedfaſt in this fayth) you ſhall remayne for euer and euer in a moſt bleſſed and ioyfull ſtate, hauing the fruition of Gods glorious maieſtye in perfect glory, worldes without end, vnto your exceeding ioye and vnſpeakeable comfort.

EVSE. Sir, behold the life of this our brother beginneth to draw vnto an end.

PHIL. Yea rather, he now beginneth to chaunge a mortall lyfe for an immortall life. The life that is led in this worlde, is rather a ſhadowe of a life, then a verye life indede. Now brother, be ſtrong in the fayth of Chriſt. Remember Chriſt crucified. Remember Chriſt to be your alone Sauiour. Remember God the father to be your merciful father. Forget not ỳ all your ſins are waſhed away in Chriſtes precious bloud, and that by the vertue of his death and paſſion, you are made heyre of euerlaſting ſaluation. Brother, if you can ſpeake, anſwer: If you cannot ſpeake, ſhew ſome outwarde ſigne and token, that it may be a teſtimony vnto vs of your ſtedfaſt faith, and godly departure.

An exhortation to the ſicke

CHRI. Loe, he holdeth vp his hande.

EVSE. God be thanked.

PHIL. He semeth yet to heare. Perswade your selfe (most deare brother) that God euen now calleth you out of this vale of wretchednes, vnto the ioyful inheritance of his euerlasting kingdome, wher you shal not miserablye liue with sinnefull men (as you haue done in this world) but you shall gloriously raigne with that moste mightye God, and wt his holye Angels and blessed Saints. Now begins your ioye, your solace, your comfort, now begineth your true life, which shall be euerlasting. Now is the end of all your sorrowes come, and nowe beginneth your vnfayned ioy and true felicity. Now shal yee see the glorious maiesty of God face to face. Nowe shal you behold and perfectly knowe all the godlye yt haue bene from the beginning of the world, and be mery & reioyce with them. Nowe shall you se your sauior and elder brother Christ as he is, nowe shall you be clothed wyth the whyte garments of immortalitie: now shall you haue a crowne of gold, set vpon your head. Now shall ye eate of the tree of life, which is in the middest of yt paradise of god, and drinke of the fountaines of liuing water. Now shal you be a pillar in the temple of your God, and sitte with him on his seat

ſcate. And theſe your ioyes ſhall be euerla-ſting, and neuer haue end. Unto theſe ioys ſhal you ſtraightwayes goe, and for euer-more enioy them.

THEO. Our brother is euen now de-parted from this world vnto the Lord our God, as you ſpake theſe words, vnto theſe ioyes ſhall you ſtraightwayes goe, and for euer more enioye them: hee gaue vppe the Ghoſt, and now reſteth in the Lord.

The com-mendation of the man departed.

PHIL. The Lord our God be praiſed: Our brother hath made a godly ende. Hee hath giuen vp a good ſpirit into the hands of the liuing God. He is I doubt not, of the number of them, of whoſe Death it is, written: Precious in the ſighte of the Lorde is the death of the ſaints *Bleſſed are they that dye in the Lorde.* His life before men was vnrebukeable & blameles. He liued iuſtly & vprightly w̄ his neighbors. He was frendly to all godlye men, & enemy to no man. He was both a ſincer ſauourer and a diligent ſolower of gods moſt holy word. He abhorred all ſects, *Papiſts, Anabaptiſts, Libertines, &c.* Notwithſtanding alwaye praying for their amendement, that they knowledging their errors, might w̄ vs cō-feſſe one God, and one truth in the vnity of

Pſalm. 116. Apoc. 41.

the

the spirit. He was a deare freend to such as were studious of good letters, to widdows to fatherles children, to poore yong maids mariages, to yong men that had not wherwith to set vp their occupations, to prisoners, to those poore people which were not able to get their liuing, to poore housholders, to the repayring of hye wayes and such like. What a will he made ye knowe, his end also ye know.

CHRI. A Christian and godlye ende made he. God giue vs al grace to make the lyke.

PHIL. Of a good life commeth a good death, yf the departure of the godlye maye be called a death, and not rather a passage vnto a better life. Wel hys body now sleepeth in the Lorde, and his soule raigneth in glory with God.

EVSE. God graunte him and vs all a ioyful resurrection.

THEO. Amen.

PHIL. Neighbours, before we depart let vs al kneele down and giue God the father the thankes for the godly departure of this our christian brother.

CHRI. It is conuenient so to doe.

PHIL. Giue me hether the booke of the

flower of godly prayers. I will rehearse the thankes giuing vnto God for the departure of the faythful out of this world.

EVSE. Loe here is the booke.

PHIL. The name of the Lorde our God be glorified.

CHRIS. Bothe nowe and euer. Amen.

PHIL. O how can we (moste louing father) render vnto thee sufficient thankes, for thine inestimable goodnes toward thy faythfull seruants? whom thou calling out of this wretched world, vouchesafe to place in thy heauenlye kingdome among the glorious company of thy holye Angels and blessed saintes. O ful precious is the death of the faithful in thy sighte. Blessed are the dead that dye in thee, (O Lord) for they are at rest from their paynful trauels and labors. *The soules of the righteous are in thy hand, O God: and the payne of death shall not touch them.* In the sighte of the vnwise they appeare to dye: but they are in peace. They shine as the sparkes that run thrugh the red bush. They glister as the shining of heauen. They are as the starres world without end. They are as the Aungels of God. They are clad with whyte garments,

Psalm. 116.

Apoc. 14.

Sap. 3.

Dani. 12.

garments, and haue golden crownes vpon their heades. They do seruice day & nighte before ỳ glorious throne of thy diuine maiestye. They neither hunger nor thirste anye more, neither doth the sun or any heate fall vppon them, for ỳ Lambe whiche is in the midst of ỳ throne gouerneth them, & leadeth them vnto the liuing fountaines of waters. They followe the Lambe whether so euer he goeth. They haue such ioyes as eye hath not seene, nor eare hath heard, neither is there any hart able to thinke them. Infinite and vnspeakeable are the tresures (O Lorde) which thou haste layde vp for them that depart in thy faith. For these thy fatherlye benefites towarde the soules of the faithful, and for that it hath pleased thee to call this our christian brother from thys vale of misery vnto thy heauenly kingdom, we giue vnto thee most harty thanks, humble beseching thee, that thou wilt take like care for vs and so gouern vs with thy holy spirit, both in sicknes and in healthe, that we may liue a good and godlye life in thys present worlde, & when-so-euer it shall be thy good plesure to call vs hence, we may with strong faith in thee, & in thy Sonne Christ Iesu our lord, commend both our bo

Apoc. 14.
Esay. 64.
1. Cor. 2.

dies and soules into thy merciful hande, and through thy goodnes be placed in thy glorious kingdome, among thy faithfull chosen people, & so for euer and euer prayse and magnify thee our heauenly father, to whō with thy dearlye beloued sonne Jesu Christ our Lord & sauior, and ỳ holy ghoste that moste sweete comforter, be al glory and honour worlds without end.

THEO. Amen.

PHIL. Rise let vs goe and comforte our frends ỳ they do not to much sorow for the departure of this our moste deare brother, which now resteth in ioyfull peace. That done, neighbour *Christopher*, repayre you vnto some godly learned man, & desire him to prepare a Sermon, for the buriall of this our brother, againste to morrowe about the ninth houre.

CHRI. It shall be done.

PHIL. Neighbour *Theophilus*, and neighbor *Eusebi*. goe ye your way and prouide all thinges necessarye for the comely furniture of the burial, that nothing be wanting, when the time commeth.

EVSE. We will doe it gladly.

PHIL. The very God of peace sanctifie vs through out, and so wholy preserue

1. Thes. 5.

vs

vs both in spirit, soule, and bodye, that wee may be blamed in no-thing at the cõming of our Lord Jesus Christ. 1. Thes. 5

THEO. Amen.

PHIL. Our Lord Jesus Christe himselfe, and God our father, whiche hath loued, vs and hath giuen vs euerlasting consolation, and good hope thorowe grace, comfort our harts, & stabilish vs in all good saying and doing.

EVSE. Amen.

PHIL. Peace bee vnto the brethren, and loue w̃ faith from God the father and from ỹ Lord Jesus Christe, grace be with all them which loue our Lord Jesus Christ vnfaynedly. Ephe. 6.

CHRI. Amen.

PHIL. Blessing, glorye, wisedome, thanks, honour, power and might, be vnto our God for euermore. Apoc. 7

THEO. Amen.

Amen.

Giue the glory to God alone.

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of Paules.

1577.

¶Of faith.

What Faith is.
What benefits we receiue of God through Faith.
The Articles of ỳ Christian faith with confirmations of the same out of the holy Scriptures.

¶Of Prayer.

¶What Prayer is.
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The dutie of Parishioners vnto their Ministers of Gods word.

The dutie of Husbands vnto their wiues.

The dutie of Wiues vnto their Husbands.

The dutie of Fathers and Mothers vnto their Children.

The dutie of Children towardes their Fathers and mothers.

The dutie of Maisters to their Seruants.

The dutie of Seruants to their Maisters.

The dutie of Widowes.

The dutie of olde men.

The dutie of olde women.

The dutie of yung folke.

The dutie of all degrées and estates generally bothe toward God and their neighboure.

FINIS.

To

To the moste gentle and godly disposed Childe M. Thomas Cecil, sonne to the right honourable Sir VVilliam Cecil, Knight and Secretary to the Kings maiestie, Thomas Beacon wisheth the fauour of God, with the increace of vertue and learning.

b. 1542

IF of holy letters We bee not sléepy nor vain Readers, but diligently mark what we read: we shall easely perceiue that among other cõmaundements of God, this is not the last nor the least, which he giueth concerning the bringing vp of youth in ẏ knowledge of his blessed will. For ẏ godly wisdome knoweth right wel, that except the yũglings of a common wele be vertuously brought vp, and faithfully framed, according to the right rule of Gods holy appointmẽt: it cannot come to passe but that his glory (the good Parents béeing once deceased) must néeds be obscured in this world, ẏ inuocatiõ of his name cease, and all godly Religion decay, yea the men them selues (if they be worthy ẏ name) must néeds become brutelike, and be caried aboute with euery straunge doctrin, cõtemne all laudable lawes, breake all good orders, followe their fleshly appetites like vnreasonable beastes, and so at last bring bothe them selues and their Realmes vnto vtter destruction.